# Ruth

**An Old Testament History of the Church**
**As God, Not Man, Reveals This History**

**A Study about Christ and the Church—Past, Present, and Future**

Arlen L. Chitwood

There are two books in Scripture named for women — *Ruth* and *Esther* — and no one knows who wrote either book. But both books form *major keys* to a correct understanding of the whole of Scripture.

These books, from a typical perspective, cover a complete panorama of the triune Godhead's dealings with both the Church and Israel. Ruth deals with *Christ and the Church*, and Esther deals with *God and Israel.* And the two books together *reflect upon and relate the complete story of Scripture, from Genesis to Revelation.*

The information provided in these two books is *indispensable* to a correct understanding of numerous parts of Scripture. And this would be particularly true relative to a correct understanding of the Book of Revelation, for both Ruth and Esther deal heavily with the same subject matter seen in this book.

Thus, *any proper exposition* of the Book of Revelation will, of necessity, have to draw heavily from both Ruth and Esther — along with other Old Testament books such as Exodus and Daniel — or miss the mark on vital points of interpretation. In this respect, God has provided His own built-in interpretation of His Word; and that which God has provided is *the ONLY completely correct interpretation in existence.*

Ruth and Esther form *integral parts of the complete Old Testament word picture* that God has provided, revealing His plans and purposes as they relate to man and the earth. And this word picture, designed by God Himself, allows the spiritual man, under the leadership of the Spirit (who gave this Word [2 Peter 1:21]), to come into a full and complete understanding of that which has been revealed.

God has provided different parts and facets of the picture in different places throughout Scripture, and *the complete picture* can be seen only through viewing all of the different parts together, as a unit.

*Scripture MUST be compared with Scripture. ONLY through this means, under the leadership of the Spirit*, can man see all of the various "things that God has prepared for them that love Him" (1 Cor. 2:9-13; *cf.* John 16:7-15).

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To those who, like Ruth, are pressing on toward the realization of a revealed goal in another land, with the Kinsman-Redeemer

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*By the Same Author —*

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# FOREWORD

The Book of Ruth contains a wealth of information concerning *the Church. Israel,* of necessity, is seen throughout the book as well; but the central focus is on *Christ and the Church,* not on God and Israel.

Esther, the companion book to Ruth, is about *God and Israel.*

The first two chapters of Ruth, along with the first five verses of the third chapter — within the typical structure of the book — relate *a complete, succinct history of the Church throughout the present dispensation.* And, as in Matt. 13 and Rev. 2, 3, *this history is set forth after the manner in which God sees this history, in complete accord with Gen. 24.*

Then, the latter part of chapter three and all of chapter four relate *that which will occur pertaining to the Church following the present dispensation.*

*Chapter one* centers around *salvation by grace*, the purpose for salvation, and two types of Christians (spiritual and carnal).

*Chapter two*, continuing, centers around *the activity in which Christians are to be engaged throughout the dispensation*.

*Chapter three* reveals *activity having to do more particularly with the judgment seat.* This chapter centers around the manner in which Christians are to presently be preparing themselves for their future appearance before Christ at His judgment seat, along with events surrounding this appearance.

Then *chapter four*, bringing matters to a climax, *has to do with Christ's subsequent redemption of the inheritance and the bride previously revealed at the judgment seat becoming His wife, with the Messianic Era following.*

In the preceding respect, Ruth presents *a complete, succinct picture of Christ and the Church,* from the time of the inception of the Church on the day of Pentecost in 33 A.D. to that future day when Christ and His consort queen exercise regal power in the Messianic kingdom.

The first part of the book (chs. 1-3a) would parallel that seen in the New Testament epistles; and the latter part of the book would parallel that seen both at the beginning and near the end of the Book

of Revelation (chs. 1-5, 19a), both immediately preceding and immediately following God completing His dealings with Israel during the final seven years of Daniel's Seventy-Week prophecy (chs. 6-19a).

Thus, the Book of Ruth parallels Scripture seen throughout most of the New Testament. And, when studying either the Book of Ruth or the New Testament epistles and the Book of Revelation, to gain a proper understanding of either section, it is *vitally important that Scripture be compared with Scripture. One section MUST be studied in the light of the other, along with other sections of Scripture containing related subject matter* (both O.T. and N.T.).

This is simply one of the ways in which God has structured His Word, *necessitating comparing Scripture with Scripture* in order to gain a correct understanding of that which has been revealed. God, through this means, has provided man with *a complete revelation of Himself, His plans, and His purposes.*

This *complete revelation* though can be seen *ONLY one place — in the complete Word.* And it can be properly seen and understood through *ONE means alone — through comparing parts of this revelation with other parts of this revelation, through "comparing spiritual things with spiritual" (I Cor. 2:9-13), viewing and studying the whole of Scripture in this manner.*

In this respect, the Book of Ruth is an integral and vital link to seeing and understanding *the complete word picture* which God has provided. Not only *MUST* Ruth be viewed and studied in the light of related Scripture (*e.g.,* Genesis, Exodus, Romans, Hebrews, Revelation, among numerous other books and places in Scripture) but related Scripture *MUST also* be viewed and studied in the light of Ruth.

And the importance of the Book of Ruth in this respect is self-evident. This book is about *Christ and the Church,* and understanding God's dealings with the Church in this respect is *a central key* to understanding the whole of Scripture.

Understand the message of the Book of Ruth (comparing Scripture with Scripture), and you can understand not only what the present dispensation is about but that which the future holds for the Church, along with Israel.

*It was ALL foretold in the small Book of Ruth over three millenniums ago.*

# 1

## Israel and the Church

### *Two Separate Entities, Regality Surrounding Both*

> "Now it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Bethlehem, Judah went to sojourn in the country of Moab, he, and his wife, and his two sons.
>
> And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Bethlehem, Judah. And they came into the country of Moab, and continued there" (Ruth 1:1, 2).

There are two books in Scripture bearing the names of women, with these women appearing as principal characters in both books — the Books of Ruth and Esther. These are the only books in Scripture named for women; and an element of mystery surrounds both, for no one knows the identity of the person who wrote either book.

*The Book of Ruth* has to do with events occurring during the days of the judges (Ruth 1:1).

Events during these days began following Joshua's death and lasted until the time of Samuel the prophet and the anointing of Saul as Israel's first king, a period covering over three centuries (about three hundred twenty years, which followed a period covering "about… four hundred fifty years" [Acts 13:17-20; *ref.* NASB, NIV], evidently referencing time extending back to the birth of Isaac [*cf.* Gen. 15:13, 14; I Kings 6:1]).

Events in the Book of Ruth though cover a much smaller part of the time of the judges, occurring during the latter part of this period (Ruth 4:13-22), during about the middle or latter part of the twelfth century B.C.; and events in the book occurred both in a Gentile land (Moab) and in the land of Israel.

*The Book of Esther,* on the other hand, has to do with events occurring about seven centuries later, in Persia (following not only the Babylonian captivity [about 605 B.C.] but also following that time when the Medes and the Persians had conquered the kingdom of Babylon [about 538 B.C.]). Events in the Book of Esther would appear to have occurred during the first half of the fifth century B.C., about sixty years after the Medo-Persian Empire's conquest of Babylon (Esther 1:1; 2:5, 6).

The Book of Ruth, in its type-antitype structure, has to do with *the Church.* And the Book of Esther, in its type-antitype structure, has to do with *Israel.*

Ruth presents *a complete, succinct overview of the history of the Church,* and Esther presents *a complete, succinct overview of the history of Israel,* with the emphasis in each book on *the future* rather than the past or present.

In the Book of Ruth, chapters one and two deal with the past and present; but chapters three and four deal almost entirely with future events, beginning with events surrounding the judgment seat at the end of the present dispensation. And these events, along with subsequent events seen in Ruth chapter four, immediately precede and lead into the Messianic Era.

In the Book of Esther, chapter one deals with the past and present; but chapters two through ten deal entirely with future events.

These last nine chapters deal with Israel mainly during seven unfulfilled years which remain in God's dealings with this nation in order to complete Daniel's Seventy-Week prophecy, ending with the restoration of Israel and the ushering in of the Messianic Kingdom.

In the preceding respect, the Books of Ruth and Esther together provide *a complete, succinct overview of God's dealings with His people — both the Church and Israel — throughout the last 4,000 years of Man's Day, leading into the Messianic Era.*

Certain things are opened up and revealed in these two books after a manner not seen in any other Old Testament book. And these things form an integral part of God's complete word picture pertaining to both the Church and Israel in the Old Testament, providing different facets of information, apart from which this word picture would be incomplete.

Then, insofar as the end of the matter is concerned — the realm

where the emphasis is placed in both books — these two books together cover exactly the same period of time and deal with exactly the same events seen in the first twenty chapters of the Book of Revelation. Ruth covers matters relative to *the Church* during this period of time, and Esther covers matters relative to *Israel* during this same period.

And, in this respect, if an individual would properly understand that which has been revealed in these chapters in the Book of Revelation, he *MUST* go back to the Books of Ruth and Esther, along with sections of numerous other Old Testament books which would have a direct bearing on the subject (*e.g.*, Genesis, Exodus, Isaiah, Ezekiel, Daniel).

There is *NO other way* to properly understand the Book of Revelation (or, for that matter, any other part of the New Testament).

All of the things opened up and revealed in the New were previously set forth, through various ways and means, in the Old. Different Old Testament books deal with varying and particular facets of the matter — "here a little, and there a little" (Isa. 28:10).

And since the New Testament has an inseparable connection of this nature with the Old, an individual *MUST* continually look back to and draw from the Old if he would properly understand the New.

*The WHOLE of the matter* is by Divine design, and *ONLY* through viewing the whole together — after running all of the checks and balances through comparing Scripture with Scripture — can a person see *the complete picture* (each book setting forth different parts of a complete word picture dealing with both the Church and Israel), *EXACTLY* as God would have man see it.

## Historical Setting for Ruth

Events in the Book of Ruth, occurring during the latter part of the time when the judges ruled, appear to cover a period lasting no more than about two decades. And, since King David (Israel's second king) was the great grandson of the two principle individuals in the book — Boaz and Ruth (4:17) — one can know that most of the events in the book occurred during the second generation preceding the ascension of Israel's first king, Saul.

Saul ascended the throne about the middle of the eleventh century B.C. (about 1050 B.C.) and reigned for forty years. This would thus

place events in the Book of Ruth occurring about the middle or latter part of the preceding century.

The period of the judges, during which events in the Book of Ruth occurred, is marked by two things:

> *1) Disobedience on the part of the Jewish people.*
>
> *2) God's reaction to their disobedience,* which had to do with anger, followed by a chastisement of the Jewish people to bring about their repentance.
>
> And this was followed each time by God raising up individuals (judges) to deliver His people.

During Moses and Joshua's day, God had commanded His people *to drive out all of the Gentile nations inhabiting the land.* But, following Joshua's death, the Israelites gradually began *to cease* driving these nations out (*cf.* Deut. 7:1, 2, 16, 22-24; Joshua 23:1-5; Judges 1:1, 19, 21, 27-33).

Then, *disobedience at this point resulted in other forms of disobedience* — something which the Lord had previously called to the people's attention and had warned them about (*cf.* Ex. 23:33; Deut. 7:4, 16; 12:30).

God, through Moses, had laid down the rules and regulations (the Law) which His people were to follow within the theocracy. But, after failing to drive the Gentile nations out of the land, that which God had warned His people about *began to occur.*

The Jewish people, over time, found themselves gradually being influenced and conforming more and more to the ways and practices of the pagan Gentile nations dwelling in the land with them. And, as a result, rather than the Jewish people following that which God had stated in His Word, this period is marked by *a departure from the Word.* Scripture reveals *one central manner of living* on the part of God's people during this time:

> "Every man did that which was right in his own eyes" (Judges 17:6; 21:25).

And God reacted *accordingly.* God reacted *in exact accordance* with that which He had previously revealed in His Word through Moses.

There is a repeated sequence in the Book of Judges relative to the Jewish people's disobedience and God's reaction to their disobedience.

In chapter two, this sequence is given, setting the stage for that seen throughout the remainder of the book:

1) *Israel's action:*

"And the children of Israel did evil in the sight of the Lord, and served Baalim.

And they forsook the God of their fathers…and followed other gods…" (vv. 11, 12a).

2) *The Lord's reaction:*

"And the anger of the Lord was hot against Israel, and he delivered them into the hands of spoilers…and he sold them into the hands of their enemies…

Whithersoever they went out, the hand of the Lord was against them for evil, as the Lord had said, and as the Lord had sworn unto them…" (vv. 14a, 15a)

3) *Israel's reaction:*

"…and they were greatly distressed [which would lead to repentance]" (v. 15b).

4) *That which the Lord then did:*

"Nevertheless the Lord raised up judges, which delivered them out of the hands of those that spoiled them" (v. 16).

When the Israelites fell into sin, God reacted through using that which had resulted from His people's previous failure — *Gentile nations remaining in the land, contrary to His command* — as a means to bring about their repentance. He delivered the disobedient Israelites into the hands of *the SAME pagan nations which they had previously failed to drive out* (2:21-23).

And, following his people being brought to the place of repentance through a judgment of this nature, God then raised up one or more individuals to deliver them out of the hands of the Gentiles.

Beginning in chapter three, when God raised up the first judge to deliver his people, repentance on Israel's part is seen first.

God had delivered His people into the hands of the Gentiles, the people had repented, and God then raised up an individual to deliver them out of the hands of the Gentiles.

And this same order is continued through eleven of the fourteen judges whom God raised up (3:7-9, 12-15; 4:1-4; 6:1-14; 10:6-18; 11:1ff).

Then, following the death of the eleventh judge (12:15), though the same sequence is seen beginning again (with Israel's disobedience), certain changes occur in the complete cycle of events this time:

> "And the children of Israel did evil again… and the Lord delivered them into the hands of the Philistines forty years" (13:1).

For the first time there was *a forty-year period* in which the Israelites found themselves in subjection to the Gentiles.

"Forty" is one of several numbers used in Scripture to show *completeness,* and the number appears numerous times in Scripture in this respect (*e.g.*, Moses' life is divided into three separate and distinct forty-year periods, Moses was on Mount Sinai forty days and nights, the disobedient Israelites under Moses wandered in the wilderness for forty years, each of Israel's first three kings reigned for forty years, Christ was tempted by Satan for forty days and nights, and Christ had a forty-day post-resurrection ministry prior to His ascension).

In this respect, because of Israel's disobedience, God gave His people into the hands of the Gentiles (the Philistines) for *a complete period of time.* And this complete period could only have followed *a completion of Israel's disobedience* over the years. That is to say, Israel's cup of iniquity had apparently become full (*cf.* Gen. 15:16), with God acting accordingly.

However, there is no record of the Israelites repenting and crying out for deliverance during these forty years. Nevertheless, God raised up Samson during this time as the twelfth judge, stating that he would "*begin* to deliver Israel out of the hand of the Philistines" (13:5b).

Full deliverance though could not occur *until after the Israelites had repented,* something not seen until the days of Samuel the prophet, the fourteenth and last judge (following Eli [I Sam. 7:3-15]).

It was sometime during the latter part of the period of the judges that events in the Book of Ruth occurred.

These events occurred during the latter time of these repeated cycles of Israel's disobedience, the Lord's anger being manifested, repentance occurring on Israel's part, and one or more individuals being raised up to deliver the Jewish people. And these events occurred during a time when probably less and less thought was being

given to repentance by the Jewish people (having progressively been hardened to sin over time, as their cup of iniquity continued to fill). But God always remained faithful and raised up deliverers nonetheless.

> (E.g., note events surrounding Christ's first coming.
>
> Though the Jewish people were *unrepentant* at this time [with deliverance contingent upon repentance], *God still sent a Deliverer* [knowing, in His omniscience, that these unrepentant people would reject and crucify this Deliverer — following a pattern seen in Jewish history, but resulting in the direst of consequences this time (Matt. 23:34-39)].)

## Typical Structure of Ruth

Events in the Book of Ruth relate different facets of exactly the same story told over and over, time after time, during the days of the judges — *sin, followed by deliverance.*

This is the way in which the book both begins and ends, dealing in this respect with not only Israel and the Gentile nations but with the Church as well. And the book, though beginning with the former, centers around *the latter.* The book is centrally about *Christ and the Church, not about God and Israel.*

The Book of Ruth begins by showing a Jewish family driven from their own land into a Gentile land because of *a famine* in the land of Israel (which could *ONLY* be traced back to Jewish disobedience [*cf.* Deut. 28:1-25]).

Then, prior to anything being stated about the family returning to the land, *death* began to overtake them. Three members of the family died. The father, Elimelech, and his two sons, Mahlon and Chilion, died in the land of Moab (1:3, 5).

But the complete family was spared from death in a Gentile land. One person, Naomi, remained to return back to the land of Israel when the famine was over.

Naomi, in a Gentile land, heard that "the Lord had delivered his people in giving them bread" (1:6); and she returned to the land of Israel, where Boaz resided (a near kinsman, in charge of *a field* [which points to *the world* — *cf.* Matt. 13:38], who would prove to be *the deliverer*).

This brief account relates the complete history of Israel, beginning with the people's disobedience during the days of Moses and later repeated over and over as recorded in the Book of Judges.

Because of disobedience, numerous times in history, along with the present time, the Jewish people found/find themselves without bread. And, as in the experiences of the family of Elimelech during the days when the judges ruled, the nation today finds itself not only without bread but uprooted from the land, scattered among the Gentile nations, and at the mercy of these same nations.

During this time in the type, as previously noted, *three Jews died in a Gentile land.* "Three" is *a complete number* in Scripture, showing *Divine perfection.* In this respect, in the type, the death of three Jews in a Gentile land showed *a completeness in God's judgment because of Israel's disobedience.*

The length of time during which Divine perfection in God's judgment would be carried out is also given following the death of Elimelech: "…and they dwelled there [in Moab] about ten years" (1:4b). "Ten" is the number of *ordinal completion,* showing that they remained in Moab for *a complete period of time.*

And it would be *EXACTLY* the same today for the Jewish people scattered among the nations. There will be *NO* visitation from the Lord, providing bread, *UNTIL there is a completeness in God's judgment,* resulting from a past disobedience of the Jewish people.

And, as shown by the number "ten" in the type, this judgment will occur during *a complete period of time* — a set period, predetermined by God in the beginning. Israel will remain scattered among the nations during *a complete, predetermined period,* which is part and parcel with the Seventy-Sevens which God has "determined" upon the Jewish people in Dan. 9:24-27.

In the case of the Seventy-Sevens, the Seventieth Seven (a concluding period of seven years) will complete the period of God's judgment upon His people because of their disobedience.

(Note something about the death of three Jews in a Gentile land in the type and the death of millions of Jews, throughout centuries of time, in Gentile lands in the antitype:

*There should be NO Jewish graves in Gentile lands.* The Jewish people

were not called out of Egypt to dwell in and eventually die in Gentile lands. *But the Jewish people and the Jewish graves are there today, scattered throughout Gentile lands worldwide.*

And they are there for *a SINGLE reason*: *Israel's disobedience.* And they bear testimony *to ONE thing*: *God has remained faithful to that which He stated in His Word relative to Israel's disobedience.*

> [God has done *EXACTLY* what He stated that He would do (Lev. 26:33-39; Deut. 28:37, 64-67). One can stand in the middle of a Jewish cemetery in a Gentile land, with an open Bible in his hand, and view the history of Israel from the days of Moses to the present day two different ways. He can view this history from the pages of Scripture, or he can view this history from the perspective of the Jewish graves surrounding him.
>
> Both bear testimony to and relate *EXACTLY the same story*].

Had the Jewish people remained faithful and obeyed that which God commanded, they would have remained in the land within a theocracy. Occupying this position in the land, they would have been established at the head of the nations, with the nations being ruled by and blessed through Israel.

But unfaithfulness and disobedience marked the route which the Jewish people took, time after time. And time after time God allowed the Gentile nations in the land [nations which Israel had failed to drive out] to subdue and rule over His people, with deliverance following each time.

All these things occurred in the land itself, but the day finally arrived when Israel's cup of iniquity became full, in a sense beyond that [or typified by that] seen in the forty-year period of Judges 13:1 [note previous remarks on this forty-year period in the light of Gen. 15:16].

Then, when this time arrived, God allowed Gentile nations from outside the land to come into the land and uproot His people, carrying them captive into surrounding Gentile lands. And from these surrounding lands, the Israelites were subsequently scattered throughout all lands, scattered among the Gentile nations of the earth.

This uprooting and scattering of the Jewish people began to occur over 2,700 years ago [with the Assyrian captivity (about 722 B.C.), continuing with the Babylonian captivity (about 605 B.C.)], with the Israelites still remaining scattered among the nations today. And throughout this time, Jewish graves have appeared in Gentile lands worldwide, during centuries of time, *bearing witness to that which has*

*been done by both Israel and the God of Israel.*

But this is not where matters end. God's faithfulness to His revealed Word [*cf.* Ps. 138:2] must not only involve *Israel's uprooting and scattering but the nation's eventual restoration as well.* The complete outworking of all God's plans and purposes surrounding Israel can be brought to pass *ONLY* with a restored nation dwelling in the land covenanted to Abraham and his progeny and, in this land, fulfilling that which God called Israel to do in the beginning.

In this respect, *the GOAL* toward which everything moves relative to Israel will occur when *the Deliverer one day appears [reappears in Israel's case],* and there will once again be *bread in the land.*

This is seen occurring with respect to one family in the Book of Ruth, and it is seen occurring in the Book of Judges during a time when the story was repeated over and over with respect to the entire nation.)

As previously stated though, this story of Israel (with which the book opens) is not really the central message of the Book of Ruth. Esther is the book which centers on Israel, not Ruth. But, unlike Esther, Ruth also opens with events surrounding *Christ and the Church.*

And though Israel, *of necessity, MUST*, as previously stated, remain in the picture throughout this book, revelation in the book centers around *Christ and the Church, NOT around God and Israel.*

Israel is introduced in a typical manner at the first of the book. Then, Israel is seen in this same typical manner throughout the book for reasons which, from a Scriptural standpoint, *can ONLY be obvious.*

Apart from Israel, *NOTHING* revealed in the book relative to Christ and the Church could exist. "Israel" is *the pupil of God's eye* (Deut. 32:8-10; Zech. 2:8 ["apple," KJV, should be translated "pupil" in both references]). And God, in this respect, *views His COMPLETE dealings with mankind THROUGH the nation of Israel.*

God revealed early in the Book of Genesis that He would deal with mankind at large through a particular segment of mankind.

Among the three sons of Noah, God singled out Shem immediately following the Flood as the one through whom such dealings would occur (Gen. 9:26, 27).

And slightly over four centuries later, God singled out a particular descendant of Shem, Abraham, through whom His dealings with mankind would continue to be worked out (Gen. 11:10-26; 12:1-3).

And matters of this nature *MUST* be carried out in the manner which God has decreed or they *CANNOT* be carried out at all.

God has decreed that *ALL spiritual blessings* are to flow through Abraham and his seed, which is revealed to be through Isaac, Jacob, Jacob's twelve sons, and their progeny — *i.e.,* through the nation of Israel; God has provided mankind with a Jewish Saviour, Whose lineage can be traced back to Abraham and Shem; all things about this Saviour were foretold in a Jewish book (God's revelation to man, given through Jewish prophets); and Christians have been grafted into a Jewish trunk, having become "Abraham's seed, and heirs according to the promise" through their positional standing "in Christ," Who is Abraham's Seed (*cf.* Gen. 12:1-3; Ps. 147:19, 20; Matt. 2:2; Rom. 11:17; Gal. 3:29; Eph. 2:11-15).

Thus, it becomes a simple matter to see and understand that *NONE* of the things revealed about Christ and the Church could exist apart from Israel. And this is why events in the Book of Ruth, though not dealing centrally with Israel, *CANNOT occur apart from Israel being seen someplace in the picture throughout the book.*

## 1) Chapters One and Two

Relative to the central message of the book, chapters one and two outline events extending *from the time* two Gentile women (Ruth and Orpah) become members of a Jewish family *to the time* one of these women (Ruth) is seen gleaning in the field of a near kinsman (Boaz) during the time of barley and wheat harvest.

### a) Type

Following Elimelech's death, Mahlon and Chilion both married Moabite women — Ruth and Orpah, respectively. Then, sometime later, Mahlon and Chilion died, leaving Naomi with her two daughters-in-law.

Though death had dissolved the marriage relationship, the family relationship continued. Ruth and Orpah were still members of Naomi's family. They were still Naomi's "daughters-in-law" (1:4-6; 2:20).

Thus, the book opens with two Gentile women who had become members of a Jewish family through marriage. And, following the death of their husbands, this family relationship with Naomi then had a connection with *death.*

Everything following this point in the account is based on an existing family relationship of this nature (widowed Gentile women, who are members of a Jewish family, where *death* is involved in the family relationship).

*Matters had to be established in this manner FIRST. ONLY THEN could Ruth and Orpah occupy their respective positions seen in the story.*

The story through the book though is centrally about *Ruth,* not about both Ruth and Orpah.

Only Ruth *chose to cleave* unto Naomi and to her God, traveling with her to another land. Orpah *chose to turn back* to the Moabite people and to their gods, in the land where she dwelled (1:15-17).

Ruth traveled with Naomi to Bethlehem (the house of bread), in another land (1:18-22); and in that land she found herself working in the field of a near kinsman, Boaz (2:1ff). It was the time of barley and wheat harvest, and the whole of chapter two is taken up with Ruth working in Boaz's field from morning until evening, from the beginning to the end of the harvest.

### b) Antitype

As two Gentiles in the type occupied a family relationship with Naomi following *the death* of their Jewish husbands, Gentiles throughout the present dispensation occupy a family relationship with the one whom Naomi typifies, Israel, through *the death of a Jew.*

Individuals are saved by *Christ's death and shed blood;* and they, through a work of the Spirit during the present dispensation — an immersion in the Spirit — occupy a positional standing "in Christ." And, within this positional standing, because Christ is Abraham's Seed, they become "Abraham's seed, and heirs according to the promise" (Gal. 3:26-29).

Then, as in the type, Christians find themselves in a position where they can govern their lives in one of two fashions. They can either *look out ahead* toward another land (a heavenly) and glean in the field (the world) belonging to the Near Kinsman (Christ), or they can *look back* to and involve themselves in the things of this present world system.

The choice is theirs to make. They can, as Ruth, turn to the things which have a connection with the Jewish people, a land, and a Redeemer; or they can, as Orpah, turn back to the things of this present

world system, with its god (Satan). Regardless, their family relationship will remain unaffected, but not so with that seen throughout the remainder of the Book of Ruth.

### 2) Chapters Three and Four

Relative to the central message of the book, chapters three and four outline events extending *from the time* Ruth prepared herself for meeting Boaz on his threshing floor, relative to both her widowhood and a forfeited inheritance, *to the time* Boaz had not only redeemed the inheritance but, through this redemptive process, had taken Ruth as his wife as well.

#### a) Type

With a view to her widowhood and the redemption of a forfeited inheritance — an inheritance belonging to Naomi's family — Ruth prepared herself for meeting Boaz (a near kinsman) on his threshing floor. And she prepared herself in a threefold manner (3:3):

1) *She washed herself.*
2) *She anointed herself.*
3) *She properly arrayed herself.*

On the threshing floor, because of laws governing the Jewish people and because of Ruth's identity and proper preparation, Boaz was under obligation to do as Ruth requested (which she made known, through her actions, once on the threshing floor in Boaz's presence).

Then the remainder of the story is taken up with Boaz's redemptive act at the gate of the city (4:1ff). Boaz redeemed the inheritance, Ruth became his wife in the process, and the book ends with a brief account of the lineage of this union, extending to King David.

#### b) Antitype

Proper preparation for meeting Christ on His threshing floor (at His judgment seat [Matt. 3:12]) would occur during the present dispensation. Christians, working in the field (Ruth 2:1ff) in a proper manner would also be properly preparing themselves in the same threefold manner seen in Ruth 3:3.

*1) Washing oneself* has to do with cleansing (keeping oneself clean from the defilement connected with this present world system).

*2) Anointing oneself* has to do with the filling of the Spirit.

*3) Putting on raiment* has to do with the wedding garment.

This is the threefold manner in which Christians are to presently be preparing themselves, with a view *to meeting Christ on His threshing floor.*

It is here that faithful Christians, typified by Ruth, will find themselves in the same position in which Ruth found herself on Boaz's threshing floor. And Christ, in like manner, typified by Boaz, will find Himself at this future time in the same position in which Boaz found himself.

A redemption of the forfeited inheritance will then occur (which will have to do with *a territory,* as in the type [a "field," *i.e., the world, the earth; cf.* Ruth 4:5; Matt. 13:38]); and Christ, as Boaz, will take the one typified by Ruth as His wife in the process (*cf.* Ruth 4:9-13; Rev. 5:1-19:9).

Then, through carrying Boaz and Ruth's genealogy to King David, *regality* is seen beyond this point in the type. And this is where matters will end in the antitype as well — when a descendant of Boaz, the one greater than David, *takes the kingdom and, with His wife as consort queen, reigns over the redeemed inheritance, reigns over the earth.*

(For more information on the preceding, refer to the author's book, *The Time of the End*, Chapters VIII, IX, XIX.)

# 2

## From Among the Gentiles

### *But ONLY Because of the Existence of the Jews*

"And Elimelech Naomi's husband died; and she was left, and her two sons.

And they took them wives of the women of Moab: and the name of the one was Orpah, and the name of the other Ruth: and they dwelled there about ten years.

And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband" (Ruth 1:3-5).

The Book of Ruth, as the whole of Scripture, deals with *salvation.* This book, to an extent, deals with salvation as it pertains to Israel; but this is not the central focus of the message seen throughout the book.

Rather, this book deals centrally with *salvation as it pertains to a nation separate from Israel.* This book deals centrally with the "nation" in Matt. 21:43 which would be allowed *to bring forth fruit for the proffered kingdom,* the "holy nation" in I Peter 2:9.

That is to say, the Book of Ruth deals centrally with *Christ and the Church,* for the Church is that nation called into existence to be the recipient of the kingdom which Israel rejected at Christ's first coming.

But the things revealed about the Church in this book *could NOT have been brought to pass apart from the prior existence of Israel.* God's dealings with Israel, preceding the existence of the Church, were of such a nature that the existence of the Church and God's subsequent dealings with the Church could be brought to pass *ONLY because of His prior dealings with Israel.*

Though Israel and the Church are separate and distinct entities, *an inseparable connection* of this nature exists between the two (*ref.* Ch. I in this book). Accordingly, the Book of Ruth begins, continues, and ends in a manner dealing with both Israel and the Church, though centering on *the Church, NOT on Israel.*

*In relation to Israel,* the Book of Ruth begins with the nation in a Gentile land, because of disobedience (ch. 1a).

The book then continues with a dual picture regarding Israel:

1) Showing *the place which Israel occupies in relation to Christians during the present dispensation* (chs. 1b-3).

2) Showing *that which is in store for Israel at a yet future date,* following both the redemption of the inheritance and Israel's restoration (ch. 4).

*In relation to the Church,* the Book of Ruth begins with *salvation by grace* (ch. 1a).

The book then continues with a dual picture regarding the Church:

1) Showing *the purpose for salvation* (ch. 1b), proper preparation in order that Christians might realize this revealed purpose (chs. 2, 3a), and with a time of reckoning at the end of the dispensation (ch. 3b).

2) Showing *that which is in store for Christians at a yet future date,* following not only the redemption of the inheritance but also Christ and His co-heirs (Christ and His consort queen) taking the kingdom (ch. 4).

*Thus, the book ends at the SAME place for BOTH Israel and the Church — BOTH in the Messianic Kingdom following the redemption of the inheritance, with BOTH realizing their respective callings in relation to the redeemed inheritance.*

(In the preceding respect, *Israel,* dealt with in the Book of Ruth as matters pertain to the Church, is seen somewhat in *the background,* with *the Church seen in the foreground.*

This would be in direct contrast to the way matters are presented in the Book of Esther. In this book, *Israel alone is seen in the foreground, with the Church not seen at all.*)

## Members of the Family

A major mistake is often made by individuals relative to *salvation* when studying the Book of Ruth. Boaz's redemption of the inheritance

in chapter four is often erroneously viewed from the perspective of salvation by grace through faith, though this chapter has *absolutely NOTHING* to do with the matter.

Rather, this chapter has to do with teachings surrounding *a future redemptive work of Christ on behalf of those who are ALREADY saved.* That is, it has to do with a future redemptive work on behalf of those who have already been removed from among the Gentiles (along with believing Jews as well) and are presently members of the family.

Salvation by grace through faith in the Book of Ruth is seen *at the very beginning of the book,* in the opening verses of the first chapter, not toward the end of the book in chapter four.

The redemptive work seen in chapter four has to do with events which will occur *AFTER* the present dispensation has run its course and *FOLLOWING* events surrounding the judgment seat.

Further, the future redemptive work seen in this chapter has to do with *an inheritance.* And, beyond that, this redemptive work will *include* Christ taking the previously revealed bride (previously revealed at the judgment seat) as His wife, *EXACTLY* as Boaz took Ruth as his wife in connection with his redemptive work in the type.

### *1) By Death*

Ruth and Orpah, *aliens* in a Gentile land (*cf.* Eph. 2:12), became members of a Jewish family which had been driven into this land — Elimelech's family, consisting of his wife, Naomi, and their two sons, Mahlon and Chilion. Ruth and Orpah became members of this Jewish family via marriage. Ruth married Mahlon, and Orpah married Chilion (*cf.* 1:4; 4:10).

But time is not spent in the book on anything relating to their lives together in Moab. Rather, after a simple statement concerning their marriage and the length of time which had transpired since this Jewish family had come into Moab ("about ten years"), another simple statement immediately follows concerning the death of Naomi's two sons (vv. 4, 5).

Death dissolved the marriage relationship. But, even so, Ruth and Orpah are still seen as members of the family, with both still being referred to as Naomi's "daughters-in-law" (vv. 6, 7; *cf.* 2:20). And the account in the book continues with Ruth and Orpah viewed in this respect.

Thus, Ruth and Orpah are seen in the unfolding story in the book as members of a Jewish family by a means where *death* has entered into the picture. With the marriage relationship dissolved by *death,* this relationship can no longer be in view throughout the continuing story. Rather, *death is that which has been brought into view; and death is the ONLY thing about the existing relationship which can remain in view.*

And, moving from type to antitype, the thought of *death* in connection with the family relationship as *the ONLY thing remaining in view* is easy to see. The book deals with the present dispensation and the salvation of Gentiles (though it would be the same for unsaved Jews during the dispensation as well, with salvation being the same for anyone in any dispensation [*through death and shed blood*]).

It is *ONLY through the death of Another* that Gentiles (or Jews) can be saved, becoming members of the family. It is *ONLY through the death and shed blood of Christ* that Gentiles, "who sometimes were far off are made nigh ['have been brought near']" (I Cor. 15:3; Eph. 2:13).

And unsaved Jews, though still Abraham's seed in their unsaved state, are also estranged from God — not in the same alienated sense as Gentiles ('without God'), but in the sense that unsaved Jews and unsaved Gentiles alike are *spiritually dead* — and are brought near *through the SAME means.* And, "in Christ," both (saved Jews and saved Gentiles alike) become members of *the SAME family* and are "Abraham's seed" *in EXACTLY the same manner* within this family.

A person (whether a Jew or a Gentile) believes on the Lord Jesus Christ (Acts 16:30, 31). The Spirit then breathes life into that individual, on the basis of Christ's finished work at Calvary, and the individual passes "from death unto life." He, through this means, experiences *a spiritual birth* (Eph. 2:1-8).

Then, in conjunction with the preceding, there is a work of the Spirit peculiarly related to the present dispensation, which occurs at the same time as this spiritual birth. The individual is immersed in the Spirit, which places him *positionally* "in Christ" and allows him to become part of the "one new man," the "holy nation" — an entity comprised mainly of individuals (saved Gentiles) "which in time past were not a people, but are now the people of God" (*cf.* Eph. 2:15; I Peter 2:9, 10).

And, because Christ is "Abraham's Seed," they too are "Abraham's seed" (Gal. 3:16, 29).

(This family relationship has to do with *the one new man* and with those comprising *the one new man* being "Abraham's seed" through their positional standing "in Christ," Who is "Abraham's Seed" [Gal. 3:26-29].

Unsaved Jews and unsaved Gentiles alike find themselves being saved and becoming part of *the one new man through EXACTLY the same means — believing on the Lord Jesus Christ.*

For the Jew, it is moving from one position to another relative to "the commonwealth of Israel." For the Gentile, it is moving from an alienated position to *EXACTLY* the same position held by the believing Jew relative to *this commonwealth* [Eph. 2:12-15].

The word "commonwealth" is a translation of the Greek word *politeia,* which has to do with "citizenship," or "government." *Regal* implications are involved, and that which is in view has to do with *the heavenly sphere of the kingdom* [that sphere of the kingdom which was taken from Israel and, during the present dispensation, is being extended to those comprising *the one new man*].

Saved Jews and saved Gentiles, having become *new creations* "in Christ" and forming *the one new man* [II Cor. 5:17], are "fellowheirs" [Eph. 3:6] in relation to the proffered heavenly promises and blessings. And, for those who, "in Christ," are "Abraham's seed, and heirs according to the promise," everything goes back to Abraham and draws from God's promises made to Abraham [Gen. 12:1-3; 22:17, 18; Gal. 3:29].)

## 2) The Fulness of the Gentiles

"The fulness of the Gentiles," as it relates to the present dispensation, will be brought to pass in the preceding manner. This has to do with God visiting "the Gentiles, to take out of them a people for his name."

God's work in this respect occurs during a time when Israel is *blinded* "in part," because of the nation's past disobedience ("in part" because numerous individual Jews, separate from the nation, have not been blinded and are being saved during the present dispensation).

Then, following God removing from among the Gentiles "a people for his name," Israel's "blindness in part" will be brought to an end (after the nation has repented). The Jewish people's *eyes will be opened,* with *deliverance* then being provided for the nation (*cf.* Luke 24:16-31; Acts 2:36-39; 3:19-23; 15:14-18; Rom. 11:24-26).

One of the best ways to understand "the fulness of the Gentiles" in the light of God's dealings with Israel, along with understanding God's

complete plans and purposes surrounding both, is to view the whole of the matter in the light of Daniel's Seventy-Week prophecy (Dan. 9:24-27).

This prophecy has to do with seventy-sevens of years — 490 years — "determined" upon *the Jewish people and the city of Jerusalem, which God has decreed MUST come to pass in order to bring ALL things surrounding the Jewish people to the goal of the nation's calling.*

And carrying matters to an end in this respect, "the fulness of the Gentiles" *MUST* be seen as fitting someplace within the time line of Daniel's prophecy, for God's work in this respect *MUST occur BEFORE Israel is restored* (as seen in the prophecy).

This is the clear teaching of any Scripture dealing with the subject (*e.g.,* Gen. 24, 25; Acts 15:14-18; Rom. 11:24-26).

Daniel's Seventy-Week prophecy *BEGINS* at a certain time in history during Man's Day and *ENDS* with Israel in the Messianic Kingdom during the Lord's Day.

However, there is a break in the prophecy, when time (time comprising the 490 years set forth in the prophecy) is not being counted. In relation to time in this prophecy, God stopped the chronometer, so to speak, at a certain point in the prophecy (seven years short of completion); and it is *during this period, when time in the prophecy is not being counted,* that God brings into existence a new dispensation and turns to the Gentiles to take out of them "a people for his name."

Time in the prophecy *BEGAN* with "the going forth of the command to restore and to build Jerusalem" (v. 25a), which can only refer to a command given about 444 B.C. by Artaxerxes, the ruler in the Medo-Persian Empire from 465 to 423 B.C.

Artaxerxes succeeded Xerxes on the throne. And Xerxes is probably to be identified with Ahasuerus in the Book of Esther (Ahasuerus is a title or family name, similar to Herod in the gospel accounts). Thus, if Xerxes and Ahasuerus are the same person, time in the Seventy-Week prophecy began shortly after events in the Book of Esther occurred.

And time in Daniel's prophecy would *END* at the same point seen in the Book of Esther, among numerous other places in Scripture — with Israel restored, in the Messianic Kingdom.

But God stepped in seven years short of the prophecy being completed, stopped the chronometer in relation to time being fulfilled in the prophecy, set Israel aside, and called into existence a new na-

tion (*the one new man* "in Christ"). And God would deal with this new nation during an entirely separate dispensation, with time in the dispensation transpiring while the chronometer was stopped in relation to Daniel's prophecy (at the end of 483 years but before the 484th year had begun).

Though *the time* when this break would occur is revealed through reference to an event in the prophecy, occurring at the end of sixty-nine sevens (483 years), *nothing at any point in the prophecy portends a break.*

That is, though this event in relation to time is given, *the break is not really seen in the prophecy itself per se.* Rather, the break is seen through comparing Scripture with Scripture, through viewing the prophecy in the light of other Scripture.

This break in the prophecy occurs in verse twenty-six, between two revealed events:

> "And after threescore and two weeks [plus seven weeks from the previous verse — sixty-nine weeks in all, sixty-nine sevens, 483 years] shall Messiah be cut off: and the people of the prince that shall come shall destroy the city and the sanctuary…"

This break in the prophecy occurs at *the time* Israel's Messiah is "cut off [crucified, in 33 A.D.]." That which then follows in the prophecy — "…and the people of the prince that shall come…" — relates to events which *can occur ONLY beyond the break, beyond the present dispensation,* when God once again resumes His dealings with Israel.

All events detailed in the prophecy *MUST occur within the actual scope of time covered by the prophecy, NOT during the break when time in the prophecy is not being counted.*

Thus, these events relating to "the people of the prince…," *can occur ONLY after the chronometer once again begins marking time in relation to the prophecy,* with the remaining seven years of the prophecy (seven unfulfilled years of the past dispensation) then being brought to pass.

Israel's Messiah was to be cut off, crucified, after 483 years of the prophecy had elapsed (at the full end of 483 years, but still within time covered by the prophecy [for this, as an event seen in the prophecy, *MUST* be placed within time covered by the prophecy]).

Time from the beginning of 444 B.C. to the end of 33 A.D. is 477 years. But these are solar years, using a 365.25-day year in the com-

putations. Scripture uses a 360-day year, based on the movement of the moon around the earth rather than the movement of the earth around the sun. Thus, the 477 solar years have to be changed to lunar years, for Daniel's prophecy is based on a 360-day year, not on a 365.25-day year.

And making this change, using 477 years, will leave the time about one year over the full 483 years required to fit the prophecy. However, only *parts* of the beginning and ending years are to be used in the computations, for the two referenced events in the prophecy (Artaxerxes' command, and Messiah's crucifixion) occurred at times within these two years. And deleting time in each year accordingly will remove the additional year, allowing the time from the going forth of Artaxerxes' command to Christ's crucifixion (using 444 B.C. and 33 A.D.) to be *EXACTLY* 483 years of 360 days each.

(Bible students over the years have used different dates for Christ's crucifixion [ranging from 29 A.D. to 33 A.D.], none of which can be definitively verified. Using either 32 A.D. [*ref. The Coming Prince*, by Sir Robert Anderson] or 33 A.D. [*ref. The Bible Knowledge Commentary*] would seem to fit Daniel's prophecy best, in accord with the best dates which secular history can provide for the command given by Artaxerxes, referenced in the prophecy [445 B.C. (using 32 A.D.), or 444 B.C. (using 33 A.D.)].

However, there is another way to view the matter, using another date provided by secular history, which would appear to favor 33 A.D. as the year of the crucifixion. Note that Jerusalem was destroyed by the Romans under Titus in 70 A.D. Preceding this time there was *an offer* and *a re-offer* of the kingdom of the heavens to Israel.

*The offer* began with John the Baptist and continued with Christ, the Twelve, and the Seventy. The offer continued for about three or three and one-half years and culminated with Israel spurning the offer and crucifying her Messiah.

Then *the re-offer* of the kingdom to Israel began following the inception of the Church, with the ministry of the Apostles and others. And this re-offer of the kingdom continued for about three decades, until the time of Acts 28:28.

*The offer* began with a call for Israel's *repentance* [Matt. 3:1, 2], and it continued this way throughout not only the entire offer but the re-

offer as well [*cf.* Matt. 4:17; 10:1-14; Luke 10:1-12; Acts 2:16-39]. And the way in which the number "forty" is used in Scripture, showing *completeness* [*cf.* Num. 14:34; Luke 4:2; Acts 1:3], Israel was apparently given *forty years* to repent [*a complete period of time, with judgment to follow this allotted period if the nation did not repent*].

This would be *in complete accord* with the parable of the marriage festival in Matt. 22:1-14, providing *a forewarning concerning the coming destruction of Jerusalem, which would follow Israel's refusal to repent and final rejection of the proffered kingdom* [v. 7].

In the preceding respect, John the Baptist's ministry — calling Israel to repentance, with a view to the kingdom — *must have begun in 30 A.D., forty years prior to Jerusalem's destruction.* And since Christ's subsequent ministry covered about three to three and one-half years, *33 A.D.* would appear to be the correct date for the crucifixion.)

In the final analysis though, man's reasoning and secular historical dates *MUST* be brought in line with Daniel's prophecy. *EXACTLY 483 years, to the day* (*cf.* Ex. 12:40, 41), from the time that Artaxerxes command went forth (which, if not 444 B.C., would be *very close* to this date) would bring an individual up to events surrounding Christ's crucifixion (which, if not 33 A.D., would be *very close* to this date).

And the Jews 2,000 years ago, as time in the prophecy neared the end of 483 years, should have known that Messiah was present and was about to be "cut off," slain in accord with other Old Testament prophecies (*e.g.*, Isa. 53:1ff; Zech. 12:10; 13:6).

But, insofar as the record goes, *there was ONLY silence in this respect.*

(It may appear strange that the religious leaders in Israel did not look to their own Scriptures and call this matter to the people's attention. They could have looked at Daniel's prophecy, looked back in history at the beginning time for the prophecy [even if unsure about the exact date, it could only have been very close], and easily computed time in the prophecy and put things together. But they didn't.

The preceding occurred in Israel near the end of the past dispensation [with seven years yet remaining to complete the dispensation]. But note that something *very similar* is occurring in Christendom near the end of the present dispensation.

Time during each of the three dispensations comprising Man's Day lasts exactly 2,000 years, with Man's Day lasting 6,000 years and

the Lord's Day lasting a succeeding 1,000 years [*ref.* the author's book, *The Study of Scripture*, Chapter V, "Ages and Dispensations"]. And almost no one is calling attention to the fact that the allotted time for the present dispensation is almost over.

The religious leaders in Christendom today are doing *EXACTLY the same thing* which the religious leaders in Israel did almost 2,000 years ago — failing to check to see what the Scriptures have to say about the matter, making a few simple computations, and apprising the people of the times in which we live. As in Israel 2,000 years ago, *an almost universal silence marks the issue.*

Thus, matters are *little different* in Christendom today. That revealed in the Word of God concerning *the nearness of prophesied events relative to set times* was ignored in Israel 2,000 years ago, and it is being ignored on a very similar plane today.

And when a person does check the Scriptures and makes these computations, he will find that *ONLY a few years at the very most could possibly remain in the present dispensation.* He will find that *God is about to ONCE AGAIN intervene in the affairs of man.*

[*ref.* to the author's book, *We Are Almost There*, for a fuller discussion of the nearness of the end of the present dispensation].)

After 483 years, the chronometer stopped in Daniel's prophecy, and an entirely new dispensation was ushered in. This dispensation would run the same length of time as the past two dispensations—2,000 years — though seven years have yet to run their course to complete the full 2,000 years of the dispensation in which God completes His dealings with Israel during Man's Day.

Thus, time occurring during and completing the third and last dispensation during Man's Day, the one in which we presently live, transpires between the 483rd and 484th years of Daniel's prophecy, *when time relating to the prophecy is NOT being counted.*

And it is during time being counted for this new dispensation (when time is not being counted in Daniel's prophecy [and consequently for the last seven years of the past dispensation as well]) that God removes from the Gentiles "a people for His name."

It is during this time that God deals with different household servants (the thought surrounding the word, "dispensation"), *the one new man* "in Christ."

It is during this time that the Spirit of God is in the world calling out *a bride* for God's Son — a bride taken mainly "from among the Gentiles." And once the Spirit has completed His work pertaining to the present dispensation, *the one new man* "in Christ" will be removed.

*Then God will turn back to and complete His dealings with Israel.*

The final seven years (the final seven of the seventy-sevens) of Daniel's prophecy will run their course, completing the full 490 years.

*And, as revealed in the prophecy, Israel will THEN be restored, and the Messianic Era will be ushered in.*

(The expression, "the fulness of the Gentiles" [Rom. 11:25], in a complete respect, would include more than just the Gentiles saved during the present dispensation. Innumerable Gentiles will be saved during the last half of the Tribulation when 144,000 saved Jews [saved during the first half of the Tribulation] carry God's message worldwide to the Gentiles [*cf.* Isa. 43:9, 10; Jonah 3:1ff; Rev. 7:9ff; 12:17].

Then, during the Millennium, the entire converted and restored Jewish nation will carry God's message worldwide to the Gentiles.

Insofar as the calling out of a bride for God's Son is concerned though, thoughts surrounding "the fulness of the Gentiles" would include *ONLY Gentiles saved during the present dispensation.*

*BUT*, insofar as the salvation of Gentiles in a larger respect is concerned, "the fulness of the Gentiles" would have to include *Gentiles saved NOT ONLY during the Tribulation, preceding Israel's national conversion [cf. Rom. 11:25, 26], BUT throughout the succeeding Millennium as well.*)

## Israel's Proper Place

Though Israel has been set aside during the present dispensation, allowing God to deal with different household servants, Israel *MUST remain in the picture. Apart from Israel, God could NOT deal with different household servants in the necessary manner during a separate dispensation.*

The necessity of Israel remaining in the picture in this respect is clearly revealed throughout the type. Ruth's actions throughout the account are always seen to have a connection with "Naomi," who typifies *Israel* following the death of her husband and two sons.

This is the way matters are presented in the type, and this is the way matters *MUST* be seen in the antitype as well.

### 1) Type

In Ruth 1:6, 7, both Ruth and Orpah arose, with a view to separating themselves from their native land and traveling to another land with Naomi. But Ruth *ALONE* looked out ahead and made the journey with Naomi. Orpah *separated herself* from Naomi and turned back to the things of her native land (vv. 8-18; *cf.* Heb. 11:15, 16).

Both Ruth and Naomi remained together during the journey — with Ruth cleaving to Naomi — leaving the land associated with one and traveling to the land associated with the other. Both women traveled together *in ONE direction alone.* They traveled toward not only a land but a particular part of that land, toward "Bethlehem" (a transliterated word from the Hebrew text which means, *house of bread*). And they arrived in Bethlehem at "the beginning of barley harvest" (vv. 19-22).

Then Ruth is seen gleaning in Boaz's field, Naomi's near kinsman through her deceased husband, Elimelech (2:1-3).

Note again that though death had dissolved the marriage relationship, a family relationship which had previously been based on the marriage relationship still existed. *Boaz was still Naomi's near kinsman, and Ruth's as well (2:20). And Ruth, because of her relationship to Naomi, is seen occupying a position of this nature throughout the account.*

Then in 2:2, 19-3:4, Ruth is seen being instructed by Naomi relative to two things:

> Gleaning in Boaz's field during the harvest (2:2,19-23).
>
> Meeting Boaz on his threshing floor at the end of the harvest (3:1-4).

And in 2:6, Ruth, in Boaz's field, is identified through a reference to Naomi. Ruth listened to and followed Naomi's instructions completely, dwelling with Naomi throughout this time.

Then, in relation to the harvest, Ruth is seen both working throughout the harvest in Boaz's field (with other Jewish maidens) and continuing to reside with Naomi (associated in this respect with the Jewish people at all times):

> "So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest; and dwelt with her mother-in-law" (2:23).

In relation to meeting Boaz on his threshing floor, Ruth is presented *as one who followed Naomi's instructions COMPLETELY:*

> She first properly prepared herself, in accord with Naomi's instructions, before going to the threshing floor.
>
> And, once on the threshing floor, she continued to follow Naomi's instructions.
>
> Then, after events surrounding the threshing floor had transpired, Ruth returned to her dwelling place with Naomi, again continuing to follow her instructions:
>
>> "And she [Ruth] said unto her [Naomi], 'All that thou sayest unto me I will do.'
>>
>> And she [Ruth] went down unto the floor, and did according to all that her mother-in-law bade her…
>>
>> And when she came to her mother-in-law [after the events transpiring on the threshing floor], she [Naomi] said, 'Who art thou my daughter?' [*i.e.*, 'In what circumstances have you come?,' meaning, 'What have you accomplished?']. And she told her all that the man had done to her…
>>
>> Then said she [Naomi], 'Sit still my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day'" (3:5, 6, 16, 18).

Then chapter four has to do with Boaz *FINISHING* "the thing this day." This chapter has to do with *Boaz redeeming the inheritance and taking Ruth as his wife.*

But even then, after Boaz had completed his redemptive work and Ruth had become his wife, Naomi *STILL* remained in the picture, as before.

*NOTHING* really changed in Ruth and Naomi's relationship. Ruth was still Naomi's daughter-in-law, and Naomi now took on a new task — caring for the infant son born to Boaz and Ruth (vv. 13-17).

A second generation comes into the picture, with instruction and direction derived from the same place seen for the first generation — from Naomi.

### 2) Antitype

There is *NOTHING* about the Christian life which is not, in some way, dependent on and connected with Israel.

Christians have a Jewish Saviour, they have a Jewish instruction book (the Word of God), and they are being offered positions in a sphere of the kingdom which was taken from Israel in time past (the heavenly sphere of the kingdom).

If Israel is removed from the picture, *NONE* of the preceding can exist. *EVERYTHING MUST* be traced back to Abraham and his lineage through Isaac, Jacob, and Jacob's twelve sons.

> Israel gave us *the Saviour*, Who, in the antitype of the paschal lambs in Exodus chapter twelve, died in fallen man's stead (Rev. 5:5, 6).
>
> Israel gave us *the Word of God*, written entirely by Jews, through the instrumentality of the Holy Spirit (Ps. 147:19, 20; II Peter 1:21).
>
> And Israel, called into existence to exercise regal power and authority in relation to the earth, was made *the repository for both spheres of the kingdom — both heavenly and earthly* (Gen. 22:17, 18; Ex, 4:22, 23; 19:5, 6).

However, at Christ's first coming, Israel forfeited the right to exercise power and authority in the heavenly sphere of the kingdom. The nation's regal rights in relation to the kingdom of the heavens were taken from the Jewish people, and *a new nation — the one new man* "in Christ," *the Church* — was called into existence to be the recipient of that which Israel had rejected (Matt. 21:33-43; I Peter 2:9, 10).

The existence of this new nation was dependent, *FIRST,* on spiritual life being acquired through a Jewish Saviour. *THEN,* it was dependent on an identity with Abraham through a work of the Spirit, placing the individual "in Christ." *And BEYOND THAT,* there was the Word of God, given through Jews, revealing all that a person needed to know about the Christian life.

The Word of God relates *ALL* that a person needs to know about the journey toward the land, working in the field (the world) throughout the present dispensation, how to prepare for meeting Christ on His threshing floor, and that which lies beyond.

*ALL of this exists because of Israel, and Israel MUST remain in the picture in this manner throughout NOT ONLY this present dispensation BUT the Messianic Era as well.*

# 3

## A Decision

### *The Goal Ahead, or the Land Behind*

"Then she arose with her daughters-in-law, that she might return from the country of Moab: for she had heard in the country of Moab how that the Lord had visited his people in giving them bread.

Wherefore she went forth out of the place where she was, and her two daughters-in-law with her; and they went on the way to return unto the land of Judah.

And Naomi said unto her two daughters-in-law, Go, return each to her mother's house: the Lord deal kindly with you, as ye have dealt with the dead, and with me.

The Lord grant you that ye may find rest, each of you in the house of her husband. Then she kissed them; and they lifted up their voice, and wept.

And they said unto her, Surely we will return with thee…

And they lifted up their voice, and wept again: and Orpah kissed her mother-in-law; but Ruth clave unto her" (Ruth 1:6-10a, 14).

The opening chapters of Genesis reveal that man was created for *a purpose,* to be realized at *a set time.* This purpose was *regal,* and it was to be realized *following six days of work, on the seventh day.*

The six days of work — restoring a ruined creation — were necessary to bring the creation into a state of readiness for that which was about to occur. And man was created on the sixth day, following all of God's restorative work, to rule the restored domain, during time associated with *a seventh day of rest* (Gen. 1:1-2:3; *cf.* Heb. 4:1-9).

However, man was not brought into existence and immediately placed in *the regal position* for which he had been created. Rather, *he was first tested* in relation to entering into this position.

And this testing occurred in a garden, with two trees centrally in view — *"the tree of life,"* and *"the tree of the knowledge of good and evil"* (Gen. 2:8, 9).

## Adam and Eve

Man, following his creation, was commanded to eat "of every tree of the garden," which included "the tree of life."

But, there was one exception to this command. Fruit from "the tree of the knowledge of good and evil" was *not* to be eaten. *Life* was associated with partaking of fruit from the former, and *death* was associated with partaking of fruit from the latter (Gen. 2:16, 17).

The account of that which happened in this respect is given in the third chapter of Genesis. Satan, through a serpent, deceived the woman (Eve) into partaking of fruit from "the tree of the knowledge of good and evil."

And after this had occurred, Adam was left *WITHOUT a choice* other than to also partake of this forbidden fruit as well, bringing about the fall (vv. 1-7). And Adam's act — partaking of fruit from this tree — would be with a view *to redemption, followed by both he and Eve one day being able to eat of the tree of life together and realize the purpose for man's creation* (vv. 15, 21; *cf.* Rev. 2:7, 26-28; 3:21).

All of this can be clearly seen through studying the different things stated about Adam and Eve in the opening three chapters of Genesis, studying that which Scripture reveals about the tree of life, and comparing the type with the antitype.

### *1) Type*

Adam, in relation to regality, *NEVER held the sceptre.*

Man had been created *to rule, to hold the sceptre which Satan held at the time of man's creation. He was to replace Satan as the earth's ruler.*

But, resulting from man being tested, the fall occurred. And man, because of the fall, *was disqualified, allowing Satan to CONTINUE holding the sceptre.*

Satan brought about man's fall in a somewhat indirect manner. He, knowing the position which Eve occupied in relation to Adam, approached Eve rather than Adam. He knew that man's fall would occur *IF* he could deceive the woman into eating of the forbidden fruit.

Though this deception in and of itself *WOULDN'T* result in the fall, it would place Adam in a position where he would be left *WITHOUT a choice* other than to also eat the fruit of this tree; and Adam eating this fruit, as the federal head, *would bring about the fall* (Gen. 3:1-7).

Eve was created in Adam at the time of man's creation. Then, sometime later, God put the man whom He had created to sleep, opened his side, took a rib from his opened side, and built a helpmate for the man.

Eve was brought into existence in this manner as a separate entity, though *still part of Adam's very being.*

Eve was *bone of his bones, and flesh of his flesh* (Gen. 2:23). And because of *HOW* she was brought into existence, when presented back to Adam as a helpmate, *Eve completed Adam. Together, they were ONE complete person.*

Consequently, because of this position which the woman held in relation to the man, following Eve partaking of the forbidden fruit, part of Adam's very being was in a state associated with sin and death.

Adam and Eve were to reign together — Adam as *king,* and Eve as *consort queen,* forming *ONE complete person on the throne.* This is the way God established matters in the beginning — "let them [the man and the woman *together*] have dominion" (Gen. 1:26-28).

This principle surrounding *HOW* man was to rule (the man and the woman *together*), established in the beginning, is why it was *necessary* for God to have a wife (Israel) within the Old Testament theocracy.

And this is also why the Son will have to possess a wife during the coming theocracy. The Son, as the Father, *CANNOT* reign in the kingdom of men apart from having a consort queen to reign with Him, else He would be violating an established Biblical principle, which He Himself, as God, established in the beginning (*ref.* the author's books, *The Bride in Genesis*, *Search for the Bride,* and *Redeemed for a Purpose*).

Thus, following Eve partaking of the forbidden fruit, Adam was in no position to eat of the tree of life (the tree which would have provided the wisdom and knowledge for man to rule and to reign,

realizing the purpose for his creation in the beginning [*ref.* the author's book, *Judgment Seat of Christ*, Chapter V, "The Tree of Life"]).

Adam could reign *ONLY as a complete person* — the man and the woman together. And, following Eve partaking of the forbidden fruit, *this could NO longer be done*.

Then, another matter entered into the picture as well. Adam was *to cleave unto his wife,* in accord with God's previous directive given through Adam himself (Gen. 2:23, 24); and any move which Adam could have made toward ruling and reigning, following Eve partaking of the forbidden fruit, would not only have been a move contrary to the established Biblical principle pertaining to the man realizing the purpose for his creation as *a complete being* but it would also have been a move contrary to the man *cleaving unto his wife.*

Adam, if he was to realize *the purpose for his creation* — which would involve both Adam and Eve partaking of the tree of life together, and subsequently ruling and reigning together — was left *without a choice* other than to also partake of the forbidden fruit.

And this would be done with a view to *redemption,* followed by his one day realizing, as *a complete being* (the man and the woman together), *the purpose for man's creation.*

### *2) Antitype*

All of the preceding can be clearly seen in the antitype — Christ finding His bride in a fallen state and becoming "sin for us, who knew no sin." As Adam partook of that associated with sin and death, Christ was made sin. God laid on His Son "the iniquity of us all" (Isa. 53:6).

Then, that which followed for Christ was the same as that which had followed for Adam. As set forth in Gen. 2:17, *death MUST follow sin, which is EXACTLY what occurred in both the type and the antitype* (*cf.* Rom. 6:23; 8:13; James 1:15).

And, as in the type, God laying on His Son "the iniquity of us all" was with a view to *redemption,* to be followed by *regality.*

A redeemed wife in that coming day will complete the Son [Heb. 2:10], allowing the Son to reign as the second Man, the last Adam. Man will once again have access to the tree of life; and the Son will reign with His wife, He as *King* and she as *consort queen* (Rev. 2:7, 26-28; 3:21).

These things have forever been set forth in the opening chapters

of Genesis. And the remainder of Scripture simply provides all of the necessary details, allowing man to see the complete picture and understand the things set forth in these opening chapters in all their fulness.

Scripture begins with man being *tested,* with *regality* in view; and, following God's provided redemption for fallen man (Gen. 3:21), Scripture continues through God dealing with man in *EXACTLY* this same manner.

Throughout the six days (6,000 years) in which God is providing redemption (for man, and ultimately restoration for the domain over which man is to rule), *man is seen continually being tested, with a view to his ultimately realizing the purpose for his creation in the beginning.*

And this testing will have *the SAME end result as seen in the opening chapters of Genesis.*

*Overcoming will result in life,* and *being overcome will result in death.*

That's the way matters existed in Eden, and that's the way matters have continued down through almost 6,000 years of human history since that time, with the seventh day still lying ahead (during which *the one who overcomes will realize his regal calling,* and *the one who is overcome will be denied this regal calling* [*cf.* Heb. 4:4-9; Rev. 2:26-28; 3:21]).

## Ruth and Orpah

The opening chapter of the Book of Ruth, as any opening chapter (or chapters) of a book, introduces that which follows. This introductory material, in its broader scope, has to do with both *Israel* and *the Church.*

It has to do with *Israel* in relation to not only the past and present dispensations but in relation to the coming dispensation (the Messianic Era) as well.

And it has to do with *the Church* in relation to the present dispensation, that which occurs at the end of this present dispensation (events surrounding the judgment seat), and the coming dispensation (the Messianic Era).

The center of attention throughout the book though has to do with *the Church,* not with Israel. Israel, of necessity, *MUST* be in the picture throughout, for God conducts His affairs with mankind through Israel (*ref.* Chapter I in this book). *BUT*, though Israel is seen in this capacity throughout, the center of attention is *NOT* on this nation.

In a type-antitype structure, the entirety of the present dispensation is dealt with in part of chapter one, all of chapter two, and part of chapter three.

The things *pertaining to Christians during the present dispensation* begin with Ruth and Orpah becoming members of a Jewish family in chapter one and conclude, in chapter three, with Ruth meeting Boaz on his threshing floor (following the dispensation), with a view to that seen in chapter four (the redemption of the inheritance).

*Chapter one* provides the necessary introductory material, portending *a goal out ahead* (in keeping with the opening chapters of Genesis, or any other place in Scripture that this subject is dealt with).

*Chapter two and the first part of chapter three* then cover the activity of Christians occurring throughout the dispensation; and this would be in line with that revealed in chapter one.

Then *the latter part of chapter three and all of chapter four* move toward the goal introduced at the beginning of the book, in chapter one.

As man was created in the beginning for a revealed purpose, man is saved today for that same revealed purpose.

Revealed purposes underlie all of God's works. In this respect, *NOTHING occurs within God's economy apart from a revealed purpose being in view.*

Accordingly, Ruth's work in Boaz's field in chapter two *MUST* be viewed in this same light. Ruth gleaned in the field from morning until evening, from the beginning to the end of the harvest. And this gleaning in Boaz's field was for *a revealed purpose, introduced in chapter one and seen realized in chapter four.*

In short, a Christian is *NOT* to be placed in Christ's field (the world) today to labor for the Lord *APART FROM a revealed purpose.* And that purpose, as clearly shown from the Book of Ruth, is to be set before the Christian *at the beginning of the journey, at the beginning of the Christian walk,* for several reasons.

The Christian is to be told about *the goal* out ahead (to be realized in another land), and he is to be told about *the wages* for his labors (exact payment for services rendered [seen in Ruth chapter two]).

Then, beyond that, he is to be given *a choice* surrounding all that is involved in the purpose for his salvation. And within this choice he can either *turn back* (as Orpah) or *move forward* (as Ruth).

The whole of the matter is to be placed before him *early in his Christian walk* (which would include God's promises, exhortations, and warnings surrounding the matter), *and then the choice concerning which direction he will take is his and his alone to make.*

> (God *does NOT* reveal His plans and purposes to man and then force man to adhere to that which has been revealed. Rather, following the revelation of His plans and purposes, God then reveals two sides of the matter.
>
> God, *on the one hand*, reveals that which man can have if he will adhere to these plans and purposes; and God, *on the other hand*, reveals that which will occur if man does not adhere to these plans and purposes.
>
> *THEN, the choice is left to the individual.*
>
> Note Lev. 26 and Deut. 28 in this respect. Two opposite sides are presented in each chapter — that which Israel could have if they obeyed God's voice, and that which would result if Israel did not obey His voice.
>
> *THEN, the decision was left to the nation.*
>
> And so it has always been concerning God's dealings with man, beginning in Eden and extending down into the present day and time almost 6,000 years later.)

Ruth chapter one portends *a goal* in view, and chapter two and the first part of chapter three reveal the work in the field and the proper preparation necessary to reach *that goal* (with payment being dispensed for services rendered in the field, seen in the latter part of chapter three and in chapter four).

All of these chapters together provide parts of a picture which can be seen in its fulness and completeness only through viewing all the various Old Testament types together in the light of the antitype.

If Biblical guidelines are followed, an individual does not find himself laboring in the field apart from some understanding of why he is laboring and that which will occur at the end of his labors.

In this respect, *a MAJOR problem exists in Christendom today*.

These Biblical guidelines, as demonstrated by that seen in the type in Ruth, are being *ignored* and, therefore, *NOT being taught.* Christians are simply *NOT being taught* the things seen in the Book of Ruth (and Scripture as a whole).

The vast majority of Christians today *know little to nothing about the purpose for their salvation, matters surrounding their servitude in the field, or the goal out ahead.*

And, as well, they have *little to no knowledge of the corresponding wages being extended, along with the necessary proper preparation for their one day meeting the One foreshadowed by Boaz, at His threshing floor, at His judgment seat.*

*And as a result, a state exists in Christendom today where chaos in this whole overall realm reigns supreme.*

Christians, for lack of knowledge, are *laboring aimlessly,* with usually no more than saved-unsaved issues involved in their labors, with numerous Bible teachers and students following suit.

*BUT, that is NOT the Biblical picture at all!*

Drawing from the type, a Christian laboring with only saved-unsaved issues in view *has NOT progressed past the family relationship in Ruth 1:4, 5.* This places an individual in the field in chapter two apart from that revealed in verses six through twenty-two in chapter one.

And that, in short, is why conditions are as they presently exist in Christendom — *a Laodicean state of affairs in relation to the Word of the Kingdom.*

Salvation by grace through faith is the beginning point in the Christian life. It is a bringing forth from above, providing spiritual life, which allows a person to embark on that associated with this life (as the natural birth, a bringing forth from below, provides the same thing in the physical realm).

And for Christians to continually be centering their attention upon and spending all their time concentrating upon and dealing with the unsaved passing "from death unto life" is *NOT* the way matters are set forth in Scripture at all. In fact, continuing to focus on the message of salvation by grace through faith, not moving beyond this point, or placing the emphasis beyond this point, can only be seen as a 180-degree turn from the Biblical picture presented throughout the Word.

In the opening two chapters of Genesis, salvation by grace through faith is seen in God's activities on *the first of six days* of restorative work (1:2b-5). The activity on *this first day* was with a view to continued activity through *five more days, with a Sabbath rest lying beyond the six days of God's restorative work.*

Or, in Exodus chapter twelve, salvation by grace through faith is seen in the death and shed blood of paschal lambs, having to do with the death of the firstborn in a substitutionary manner.

And this was with a view to the Israelites being removed from Egypt (always a type of the world in Scripture) and journeying toward another land.

Salvation by grace through faith is dealt with numerous places in Scripture. But, in reality, it occupies a minor place in Scripture compared to the place which *the purpose* for salvation occupies (*e.g.*, again, activities during one day out of six in the first chapter of Genesis, one chapter out of numerous chapters beginning in Exodus chapter twelve, or two verses out of numerous subsequent verses in the Book of Ruth [1:4, 5]).

This is the way Scripture is structured throughout. God brought the Israelites *out of Egypt* that He might bring them *into another land* removed from Egypt, placing the Israelites within a theocracy in that land (*cf.* Ex. 19:5, 6; Deut. 6:22, 23).

And God is presently dealing with Christians in *EXACTLY* the same manner (Col. 1:20-28).

The former forms the type (as also seen in the Book of Ruth and numerous other places in Scripture), and the latter forms the antitype (I Cor. 10:1-11). And the antitype *MUST* follow the type in exact detail.

### *1) Type*

Ruth and Orpah are introduced in the opening chapter of the Book of Ruth through their becoming members of a Jewish family by marriage, following the death of the head of the family, Naomi's husband (vv. 3, 4).

Then, the next statement in the book has to do with the death of both Ruth's and Orpah's husbands (v. 5), and the next statement has to do with three widowed ladies (Naomi, Ruth, and Orpah) beginning a journey toward another land (vv. 6, 7).

This is the order given in the text. At the time all three women began the journey together, most of Naomi's family had died in a Gentile land.

The family itself though had not been destroyed. Naomi (typifying Israel) remained alive to return to her land.

And, at this time as well, both Ruth and Orpah (typifying Christians) are seen as members of the family after a manner where *death* was involved.

The marriage relationship had been dissolved through death; and though they were still looked upon as members of the family (still Naomi's daughters-in-law [v. 7]), *death* was now seen as the main issue and remained the main issue (pertaining to the family relationship) as the journey toward another land began.

The land toward which all three women journeyed was a land quite familiar to Naomi, but this was not the case with Ruth and Orpah at all. Their familiarity and interest in this land was one gained through Naomi. They, previously alienated, had been brought into a position (members of the family, with *death* now the issue in this relationship) where they too could journey toward this land with Naomi.

But, as the journey began, both Ruth and Orpah were faced with a decision. Naomi urged each of her daughters-in-law to return "to her mother's house" (v. 8). Naomi even kissed each (in the sense of a departing kiss [v. 9]). But, following this kiss, both rejected that which the kiss portended and said that they would continue the journey with Naomi.

In the end though, only one did so. Orpah, sometime after beginning the journey and telling Naomi that she would continue the journey with her, *changed her mind and turned back.* But Ruth, unlike Orpah, *didn't turn back.* Rather, *she continued the journey* with Naomi, forsaking the land of her birth and traveling with Naomi toward another land.

> "Orpah kissed her mother-in-law [a goodbye kiss]; but Ruth clave unto her" (v. 14b).

Naomi then continued to deal with Ruth after the same fashion as before:

> "Behold, thy sister-in-law is gone back unto her people, and unto her gods: return thou after thy sister-in-law" (v. 15).

But Ruth *wouldn't turn back* (vv. 16, 17). And when Naomi finally saw that Ruth was "steadfastly minded" to continue the journey, she *ceased* speaking to her about returning to her own people (v. 18).

And the two of them continued the journey toward the land together, coming to Bethlehem, in the land, "in the beginning of barley harvest" (vv. 19-22).

### 2) Antitype

As Ruth and Orpah were seen at the beginning of a journey toward another land as members of a Jewish family where *death was involved in their family relationship,* so it is with Christians. Christians, at the beginning of the journey toward another land, are seen as members of the family through *the death of Another.* And this family, as in the type, is *inseparably connected with Israel.*

Christians taken from among the Gentiles are pictured as branches from "a wild olive tree" (representing all the Gentiles) which have been grafted into "a good olive tree" (representing Israel); and Jewish believers are pictured as "natural branches" of the olive tree which have not been broken off — "a remnant according to the election of grace" (Rom. 11:5, 17-24).

And the reason for this connection with Israel (whether for Gentile or Jewish believers) is very simple. Salvation is both "of the Lord" and "of the Jews" (Jonah 2:9; John 4:22).

*ONLY the Lord can bring salvation to pass, for it is a Divine work; and the Lord brings it to pass through a Jewish Saviour.*

Gentiles, becoming members of the family during the present dispensation, find themselves undergoing an experience at the time of and subsequent to their salvation which is peculiar to the present dispensation.

They, through a work of the Spirit, are immersed in the Spirit, providing them with *a positional standing* "in Christ." Through this means, they become *new creations* "in Christ," part of *the one new man* (II Cor. 5:17; Eph. 2:11-15).

And also, through this means, because Christ is Abraham's Seed, they become "Abraham's seed, and heirs according to the promise" (Gal. 3:26-29).

Then, for Jewish believers, the whole process is identical, though they would be viewed as branches from the good olive tree rather than from a wild olive tree.

But, "In Christ," there is *no distinction* between Jewish believers

and Gentile believers. All become *new creations* "in Christ," part of *the one new man.* And among those comprising this *new man,* "the middle wall of partition" has been "broken down," rendering it *impossible* that any type distinction between believing Jews and believing Gentiles could exist (Gal. 3:26-29; Eph. 2:11-15).

Both Jewish believers and Gentile believers — forming *the one new man* "in Christ," where there can be *NO distinction* as to ethnic background — are "fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel" (Eph. 3:6). And *both together,* in this same body, are pictured as engaged in a race toward *a goal,* or a journey toward *another land* (two ways which Scripture uses to view the same thing).

Gentile believers engaged in this race or journey, coming from an alienated position (as Ruth and Orpah in the type), could know *NOTHING* about the journey and goal apart from Israel (typified by Naomi). They could come into an understanding of the things concerning the race or journey *ONLY* by means of that which God has revealed through the Jewish people — His unchangeable Word.

Jewish believers engaged in this race or journey are not really seen in the type per se. The Book of Ruth deals with the Gentile side of matters, and other types would have to be referenced in order to see, more specifically, how God deals with Jewish believers in this same respect.

Suffice it to say though, aside from the thought of an alienated position (branches from the good olive tree as opposed to branches from the wild olive tree), *EXACTLY* the same thing would apply to Jewish believers as it would to Gentile believers in relation to the race or journey.

Again, "in Christ" *there can be NO distinction between the two;* and both have to go to *EXACTLY the same source — the Word of God* — in order to find out that which God has revealed about the race or journey.

And all those forming *the one new man, EXACTLY as in the type,* are to be introduced to the purpose for their salvation — *a goal out ahead* — early in their Christian walk. There *MUST* be some type understanding of *the goal toward which everything moves,* else one will find himself laboring in the field aimlessly.

Note how Paul words the matter, with a race in view:

> "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.
>
> And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.
>
> I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:
>
> But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway [Gk., *adokimos, lit.*, 'should be rejected']" (I Cor. 9:24-27).

It is evident that the runners in the race which Paul pictured knew about *the prize* being offered at the end of the race for those finishing in a victorious manner. And they were exhorted to run the race in a manner which would insure *victory.*

But it is also evident that the race could be run in a manner which would result in *defeat.*

It was possible to run this race in a manner described "as uncertainly" or "as one that beateth the air" (both showing *an aimless type movement in the race, with no fixed goal*). And the end result of a race run in this manner is given — *failure* in the race, followed by *a rejection for the prize* at the conclusion of the race.

The Book of Ruth deals with *two types of Christians* in this respect — the only two types which really exist in relation to the race or journey.

*One type* is pictured through detailing Orpah's experiences. Orpah began the journey but shortly thereafter separated herself from Naomi and turned back to the things in Moab.

*The other type* is pictured through detailing Ruth's experiences. Ruth began the journey, remained with Naomi, separated herself from Moab, and traveled to another land with Naomi.

Thus, both women in the type were *introduced* to the journey and then *tested* relative to continuing the journey, with *a revealed goal* in view.

And this is *EXACTLY* how the Christian experience is to exist today — *an introduction* to the journey, followed by *testing,* with *a revealed goal* in view.

Note how James, beginning his epistle, outlines the matter:

> "My brethren, count it all joy when ye fall into divers temptations [testings];
>
> Knowing this, that the trying of your faith ['the faith,' an expression peculiarly related to *the Word of the Kingdom*] worketh patience.
>
> But let patience [patient endurance under trials and testings] have her perfect work [end time work], that ye may be perfect and entire, wanting nothing ['mature and complete, lacking nothing']…
>
> Blessed is the man that endureth temptation [testing]: for when he is tried [*lit.*, 'approved' (Gk., *dokimos)*], he shall receive the crown of life, which the Lord hath promised to them that love him" (James 1:2-4, 12).
>
> (The Greek word *dokimos*, which should be translated "approved" in James 1:12, as previously noted, is the same word found in I Cor. 9:27, translated "castaway" [KJV]. Here though the word has the prefix "a" [*adokimos*], negating the word, making it mean just the opposite.
>
> Thus, the word in I Cor. 9:27 should properly be translated "disapproved," or, since a race is in view contextually, "disqualified," "rejected" [*ref.* NASB, NIV].)

Orpah *turned back,* as many Christians do today. And she is not seen throughout the remainder of the book, for the Book of Ruth, beyond Orpah's turning back, deals with the positive side of the matter alone — that side having to do with *individuals overcoming in the race of the faith,* rather than being overcome.

Ruth *alone* is dealt with in the remainder of chapter one and throughout chapters two and three, in relation to that seen and realized in chapter four. And Ruth was tested even beyond the time when Orpah turned back. Only when it had been clearly demonstrated to Naomi that Ruth was "steadfastly minded" in her determination to complete the journey did the testing cease.

And so it is with Christians today. Testing in one's life is for a revealed purpose, with determination to complete the race only opening the door for additional testing. And a Christian is to "count it all joy" when these various testings occur, for, from previous instruction, the Christian is to know that present testing is for a Divine purpose, to be realized in that coming day when Christ appears in all His glory.

# 4

## The Journey
### *Moving Toward the Goal*

"And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God:

Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me.

When she saw that she was steadfastly minded to go with her, then she left speaking unto her.

So they two went until they came to Bethlehem…" (Ruth 1:16-19a).

Chapter one in the Book of Ruth, having to do with the beginning of the Christian life in a type-antitype structure, sets forth two main things:

*1) Gentiles becoming members of a dispersed Jewish family, where death was involved in the family relationship.*

*2) A journey toward another land, following this family relationship being established.*

The chapter deals sparingly with the former but at length with the latter. That would be to say, the chapter deals sparingly with salvation by grace but at length with that which follows salvation by grace in the Christian life.

As at any other place in Scripture, this chapter, along with the Book of Ruth as a whole, deals centrally with *the purpose for salvation.* It deals centrally *with things pertaining to that which follows individuals passing from death unto life, NOT with things pertaining to individuals passing from death unto life itself.*

Thus, revelation in the book begins with individuals being *brought forth from above*, for, apart from the impartation of spiritual life, matters dealt with in the remainder of the book could not exist.

Then, three main things having to do with the Christian life are seen in revelation which continues throughout the remainder of chapter one, all of chapter two, and the first part of chapter three.

And this precedes revelation having to do with Christians before the judgment seat in the latter part of chapter three, followed by revelation having to do with the redemption of the inheritance and the reign of David's greater Son (with His co-heirs, forming His wife) in chapter four.

The three main things seen between an individual passing from death unto life (ch. 1a) and that individual subsequently appearing before the judgment seat (ch. 3b) are:

*1) The journey toward another land (ch. 1b).*
*2) Work in the field throughout the present dispensation (ch. 2).*
*3) Preparation for meeting Christ on His threshing floor, at His judgment seat (ch. 3a).*

All three of these are inseparably related and occur during the same time in the antitype.

That is, during the time that a Christian is laboring in the field (the world [Matt. 13:38]), he is to be laboring in such a manner that the labor is not only a progression toward the goal of his calling (ultimately realizing an inheritance in another land) but also a preparation for meeting Christ before the judgment seat at a time following his labors in the field. Both *the journey* and *the preparation* are part and parcel with *the labor in the field* in this respect.

Thus, each of these three chapters present different facets of a complete, threefold picture concerning *EXACTLY* how a Christian is to govern his life during the present dispensation if he is to be found among those revealed as overcomers at the judgment seat and subsequently be allowed to come into a realization of the goal of his calling (to be realized during the coming dispensation, the Messianic Era).

The material which follows in this chapter will deal with the first part of the picture, from Ruth chapter one (the journey toward another

land). And the subsequent two chapters in this book (Chapters V, VI) will deal with the second and third parts of the picture, from Ruth chapters two and three (work in the field throughout the present dispensation, and preparation for appearing at Christ's judgment seat at the conclusion of the dispensation, with a view to His millennial reign).

## Two Types of Christians

The Book of Ruth opens by depicting two types of Christians. One type is shown through the actions of Ruth, and the other type is shown through the actions of Orpah.

Following their becoming members of the family, both Ruth and Orpah found themselves on a journey toward another land, with Naomi; and both exhibited a determination to continue the journey.

Only one though (Ruth) continued the journey to the end. The other (Orpah) turned back to her own people and land, evidently during the early part of the journey.

Thus, following things pertaining to passing from death unto life — coming into possession of spiritual life — material in the book immediately moves on to things pertaining to both *the spiritual* and *the carnal* Christian — with things pertaining to *the overcomer* and *the one who is overcome.* And the book deals with these things in relation to the race of the faith, the journey from the land of one's birth to the land of one's calling.

That's the way matters are introduced in the book. It's not laboring in Boaz's field (ch. 2) or preparing for meeting Boaz on his threshing floor at the end of the harvest (ch. 3a) which is seen first, but *the journey toward another land.*

And this order is for *a reason*.

*There can be NO proper labor in the field or preparation for that which lies ahead apart from possessing some type understanding of the goal, knowing something about why these things are being done.*

Apart from some type understanding of *the goal,* one's labor in the field and one's preparation for that which lies ahead *can ONLY be done in an aimless manner.* And laboring in the field in an aimless manner *can ONLY open the door for tragic consequences to follow — something seen throughout Christendom today in its leavened, Laodicean condition*.

(*The leavened condition of Christendom* at the end of the dispensation was foreshadowed by that seen in the fourth parable in Matthew chapter thirteen [v. 33] and the seventh Church in Revelation chapters two and three [3:14-21]. Contextually in these two sections of Scripture, that being depicted has to do with *a corrupted condition in relation to Biblical doctrine surrounding the Word of the Kingdom, NOT a corrupted condition in relation to Biblical doctrine in general.*

And this is the same corrupted condition referred to in a question which Christ asked during His earthly ministry, recorded in Luke 18:8b — a question which has to do with "the faith" [an expression peculiarly related to *the Word of the Kingdom* in Scripture], and a question which, from the wording of the Greek text, expects *a negative response:*

> "Nevertheless when the Son of man cometh, shall he find faith [*lit.,* 'the faith'] on the earth?"

In relation to "the faith" — the Word of the Kingdom — Christendom *will NOT be part fundamental and part liberal when Christ returns.* Rather, *the WHOLE of Christendom* [that seen throughout so-called fundamental and liberal circles alike] will be leavened.

And the command to Christians throughout these Churches [so-called fundamental and liberal alike] is *to hear and heed that which the Word of God has to say on the subject* [*cf.* Rev. 3:20-22].)

Note, for example, how a verse such as I Cor. 15:2 is invariably handled in this respect — a verse having to do with *the goal* out ahead and a verse almost universally, but erroneously, applied to salvation by grace in Christendom today:

> "By which [the gospel from v. 1] also you are saved [*lit.,* 'you are being saved'], if ye keep in memory [*lit.,* 'if you hold fast' (same word translated 'hold fast' in Heb. 3:6, 14; 10:23)] what I preached unto you, unless ye have believed in vain [*i.e.,* unless you have believed without a purpose, a cause, a goal]."

It is evident that "the gospel," introduced in verse one, *has to do, NOT with the gospel of grace, BUT with the gospel of glory.*

The gospel of glory was the good news that Paul proclaimed to saved individuals in the Church in Corinth, after they had heard and acted upon his prior message surrounding the gospel of grace. And *the complete panorama* of the matter is seen in verses three and four

where Paul deals with *the whole of the gospel message,* as also seen in the Book of Ruth and numerous other places in Scripture.

Misapplying that stated in verse two, seeking to make it relate to the gospel of grace, not only corrupts the simple message of the gospel of grace (for this, erroneously, makes both verses three and four relate to this gospel) but it does away with teachings which the verse does deal with — *the Word of the Kingdom.*

*And this forms an example of the type misinterpretation of Scripture which is rampant in Christendom today.*

Paul, as he clearly stated in I Cor. 15:3, *FIRST* delivered a message surrounding *Christ's death* to individuals in Corinth (*cf.* I Cor. 2:1, 2). *THEN*, once these individuals had received this message and had believed on the Lord Jesus Christ — *AFTER* they had been made alive spiritually and were in a position to grasp spiritual truth — Paul *THEN* began proclaiming to them the central message that he had been called to proclaim throughout the Gentile world of that day.

And this message drew from things pertaining to *Christ's burial* and *His resurrection* (v. 4), which have to do with Christians in relation *to present and future aspects of salvation — with the goal in view, the coming glory of Christ — NOT with the unsaved in relation to the gospel of grace.*

(For a more detailed discussion of this complete panorama of the salvation message — in relation to the complete gospel message, shown through *death, burial,* and *resurrection* — see the author's book, *Search for the Bride*, Chapters V, VI.)

And it is within a framework of that seen in I Cor. 15:1-4 — the simple message of salvation by grace, followed by the purpose for salvation (referenced first, along with this being the central thrust of the passage) — that *two types of Christians* are seen through the experiences of Ruth and Orpah in the first chapter of the Book of Ruth.

But beyond the time that Orpah turned back, the book deals with only *one type of Christian.* And this is seen in the experiences of Ruth, setting forth the proper conduct of the faithful throughout the pilgrim journey, along with that which lies in store for the faithful at the end of the journey.

Carrying matters pertaining to Orpah beyond the point of her turning back, relating to the unfaithful, is dealt with elsewhere in

Scripture. It is another part of the complete picture, which can be seen only through comparing Scripture with Scripture — viewing all of the types on the subject together, along with the antitype.

## From Egypt to Canaan

The type in Ruth chapter one is preceded by two other major Old Testament types dealing with the subject — Abraham, called to travel from Ur of the Chaldees to Canaan (Gen. 12:1-3); and the Israelites under Moses, called to travel from Egypt to Canaan (Ex. 4:22, 23; 6:1-8).

The former had to do with the calling of the father of a nation which was yet to descend from his loins; and the latter, four hundred thirty years later, had to do with the calling of the nation which had descended from Abraham's loins (Ex. 12:40, 41).

*The point of departure* on the one hand and *the goal* on the other, in both instances, were the same — *from Gentile lands to a land separate from all Gentile lands* (as the descendants of Abraham were *separate and distinct* from those comprising all the Gentile nations).

Abraham departed from one Gentile land (Chaldea, in Mesopotamia, east of the land of Canaan), and the Israelites under Moses departed from another Gentile land (Egypt, west of the land of Canaan). And *the goal*, in both departures, was the same — *the land which Abraham and his descendants were to inherit for an everlasting possession.*

Thus, Ruth chapter one simply forms additional commentary on a matter which had already been dealt with in Scripture. This chapter, as the preceding two accounts, has to do with *a journey from one land to another.* It has to do with *a journey from either the land of one's dispersion (Naomi) or the land of one's birth (Ruth and Orpah) to the land of one's calling.*

And all three of these accounts form types having to do with both *Israelites* and *Christians.* These accounts have to do with *Abraham and his seed.* And, in this respect, they can have to do not only with *Israelites* (the lineal descendants of Abraham through Isaac and Jacob) but with *Christians* (Abraham's seed as well, because of their positional standing "in Christ"). Christians, through their positional standing "in Christ," become "Abraham's seed [because Christ is Abraham's Seed], and heirs according to the promise" (Gal. 3:26-29 [*ref.* Appendix III in this book, "The Goal of Salvation, Then, Now"]).

Certain promises were made *to Abraham and his seed.* And there can be no realization of these promises *apart from being Abraham's seed* — whether *lineal descendants* of Abraham, or through being "*in Christ.*"

In this respect, the three referenced Old Testament accounts pertaining to Abraham and his seed can (and do) foreshadow the experiences of both *Israelites* and *Christians* in the antitype.

Both possess a land to which they have been called (the Israelites, *an earthly land;* and Christians, *a heavenly land*), both are presently removed from their respective lands (the Israelites, dispersed in Gentile lands; and Christians, living in these same lands), and both are to one day be placed in the respective lands to which they have been called.

The latter will occur following the completion of God's dealings with both Israel and the Church during Man's Day (the completion of the present dispensation and the subsequent completion of the last seven years of the previous dispensation). And this will be Messianic within the scope of its fulfillment.

(Note that a number of types or statements in Scripture have a dual antitype or fulfillment in this respect.

For example, the experiences of Jonah form a dual type of both *Christ* and *Israel.* The type is more particularly about *Israel* [disobedient, but to one day repent and be raised up to live in God's sight, on the third day — the third one-thousand-year period (*cf.* Hosea 5:13-6:2)].

Christ though applied part of Jonah's experiences to Himself as well [Matt. 12:38-41]; and Christ was not only raised from the dead on the third day, but He will be raised up to rule and reign on the third day as well — the third one-thousand-year period.

The third day, the third one-thousand-year period, is the time when all of God's firstborn Sons will be raised up [*Christ, Israel,* and *the Church* (following the adoption)].

Then note the statement about Christ in Matt. 2:15: "Out of Egypt have I called my Son." This is a quotation from Hosea 11:1, pertaining to Israel. Yet, as in the Book of Jonah, Christ — the Word made flesh — applied the statement to Himself as well.)

### 1) In Relation to Israel

One part of the type seen in the Book of Ruth has to do with Israel, though, as previously stated, an account of God's dealings with Israel is

*NOT* the central thrust of the book. The book has to do more particularly with an account of *God's dealings with Christians during the present dispensation,* during that time when Israel remains in disobedience, scattered among the nations.

But, though the central thrust of the book has to do with Christians, Israel *MUST* be seen in the picture of developing events. And the reason for this, as seen in previous chapters in this book, is evident.

*Apart from a connection with Israel, the things relating to the Church could NOT exist.*

And, since the book has to do with things pertaining primarily to the Church, Israel appears in the background in the book, not in the forefront.

But, even with the nation in the background, the Spirit of God has revealed events relating to the Church in such a manner (as He moved the human writer to pen this account [*cf.* II Peter 1:21]) that the things pertaining to the journey of God's people from one land to another are revealed in relation to Israel as well as Christians.

### *a) An Earthly Land*

God called Abraham out from Ur of the Chaldees and made an everlasting, unconditional covenant with him concerning *a seed* and *a land.* Abraham's seed had to do with his progeny, with a nation emanating from his loins through Isaac and Jacob; and the land had to do with a designated earthly land with certain specified boundaries, located in the Middle East (Gen. 12:1-3; 13:14-18; 15:18-21).

Confusion sometimes arises concerning the unconditional nature of the covenant and the fact that there are specified conditions for blessings to be realized within the framework of the covenant.

There are *NO* conditions relating to God's promise concerning the land belonging to Abraham and his progeny through Isaac and Jacob (which would render the future existence of Abraham's seed as unconditional as well [evident from God's promise concerning Isaac's birth at a time when Abraham sought to have God recognize Ishmael as the promised seed — Gen. 17:15-21]).

*BUT, blessings* within the scope of this unconditional covenant for Abraham and his seed were another matter. *Conditions were involved if blessings were to be realized.*

This can be seen within the scope of the Abrahamic covenant itself, though it is more evident by viewing the succeeding Mosaic covenant (which had, for its basis, the Abrahamic covenant). In Gen. 22:16-18, following Abraham's obedience to God's command concerning the offering of Isaac, God called unto Abraham out of heaven a second time and said:

> "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son:
>
> That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies;
>
> And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."

These verses have to do with *the realization* of blessings within that which God had previously promised to Abraham, not with the ownership of the land which had previously been stated through the unconditional nature of the covenant itself. And this is what is specifically dealt with in the Mosaic covenant (*cf.* Lev. 26; Deut. 28).

The Israelites today, because of past disobedience, find themselves scattered among the Gentile nations (as Elimelech's family found itself at the beginning of the Book of Ruth). And the Jewish people will remain scattered among the nations, removed from their land, until God's purpose for this scattering has been fulfilled (ultimately resulting in their national repentance [*cf.* Lev. 26:40-42; II Chron. 7:14]).

*ONLY THEN* will God regather His people to a land which He, *unconditionally,* gave to Abraham and his progeny through Isaac and Jacob. *ONLY THEN*, because of *Israel's obedience,* will blessings follow.

And these things will occur *ONLY AFTER* a nation which cannot be destroyed (*cf.* Jer. 31:35-37) has been decimated (seen in the type, as Elimelech's family was *decimated, but NOT destroyed* [Naomi remained and was allowed to return back to the land]).

### *b) An Overthrow of Earthly Powers*

The Israelites, called out of Egypt under Moses, were to enter into the land at Kadesh-Barnea and drive out or destroy all of the Gentile nations in the land. And this was *NOT* to be done within their own

strength, but within *the Lord's strength and power.* The Lord was to go before them and battle the enemy on their behalf (Deut. 6:17-23; 7:12-24).

Moses though, prior to fulfilling his calling to lead the Israelites into the land, because of a specific sin, *forfeited his right to complete his ministry and lead the Israelites into the land* (Num. 20:7-12; Deut. 32:48-52); and the Lord later instructed Moses to charge Joshua with the task *which he had forfeited and left unfinished* (Deut. 31:14-23; 34:9-12).

Joshua, following the death of Moses (along with the prior death of an unbelieving generation of Israelites [Num. 13, 14; Deut. 1:28-2:14]), led the succeeding generation of Israelites through the Jordan River into the land.

And under Joshua's leadership (covering about twenty-five years), beginning with the destruction and conquest of Jericho, the Lord's command concerning the inhabitants of the land began to be carried out. The inhabitants of the land began to be progressively slain and/or driven out, and the Israelites subsequently began to inhabit different parts of the land (Joshua 1ff).

But not long after Joshua's death, matters began to go awry in this respect. The Israelites began to turn from God's command, failing to drive out the inhabitants; and, *in complete accord with God's previous warning,* trouble then ensued (Judges 1ff; *ref.* Chapter I of this book).

This continued throughout the time of the Judges (about 320 years) and the succeeding time of the kings (about 450 years), until God finally allowed outside Gentile powers to come into the land, uproot His people, and carry them captive into other lands.

God allowed the Assyrians to come down about 722 B.C. and take the northern ten tribes into captivity, and the Babylonians to come over about 605 B.C. and take the southern two tribes into captivity. This, in turn, brought *an end to the Old Testament theocracy and a beginning to the Times of the Gentiles.*

And now, 2,600 years later, the Times of the Gentiles still continues, for conditions remain unchanged, with Israel still scattered among the nations.

But the time is not far removed when the Israelites, following the nation's repentance, will be allowed to return to the land (in the antitype of Naomi returning in Ruth chapter one). And following that time, Israel will dwell *in the land* covenanted to Abraham, Isaac,

and Jacob, with the Gentile nations dwelling *outside the land* and being blessed through Israel.

> (Note what is at the heart of the Middle East problem concerning Israel and the surrounding nations today.
>
> A remnant of Jews has returned to the land, under a Zionistic movement which began over one hundred years ago. And the central problem has to do with both the Jews and the Gentiles dwelling in the land together and contending for rights to the same land.
>
> Though this is occurring during the Times of the Gentiles, with the existence of a remnant in the land having nothing to do with God's promise concerning Israel's restoration from a worldwide dispersion, principles concerning the land and problems resulting from Jews and Gentiles trying to co-exist in the land together remain the same. And man's efforts to resolve the present conflict through an attempted peaceful co-existence of Jew and Gentile in the land, *can only result in turmoil and trouble on all fronts at all times.*
>
> The man of sin, during the Tribulation, will make *the ultimate mistake* in this respect. He will "divide the land for gain," something which will enter into his subsequent judgment at the end of the Tribulation [Dan. 11:39-45; *cf.* Joel 3:2].
>
> For additional information in this realm, refer to the author's books, *Never Again! or Yes, Again!* and *O Sleeper! Arise, Call!*)

### 2) In Relation to Christians

The other part of the type seen in the Book of Ruth, the central thrust of the book, has to do with God's dealings with Christians. God has set Israel aside for a dispensation, and He has called *the one new man* "in Christ" into existence *for particular, specific purposes, clearly revealed in Scripture.*

First, *this new man* was called into existence to be the recipient of that which was offered to and spurned by Israel at Christ's first coming — *the kingdom of the heavens, the heavenly sphere of the kingdom* (*cf.* Matt. 3:2; 4:17; 10:5-8; 12:14ff).

The rejection of the proffered kingdom resulted in the kingdom being taken from Israel, with a new nation then being called into existence, to which the kingdom was offered (*cf.* Matt. 21:33-43; I Peter 2:9, 10).

Then, *this new nation, the one new man* "in Christ," was called into existence to be the entity from which Christ's bride would be taken. It is those Christians *bringing forth fruit for the kingdom during the present dispensation* — the overcomers — who are destined to comprise Christ's bride; and it will be *the revealed bride* (revealed at the judgment seat) who *will reign as consort queen with the Son during the coming dispensation.*

### a) A Heavenly Land

Within the scope of God's promises to and dealings with Abraham, Isaac, and Jacob in the Book of Genesis, both *heavenly* and *earthly* aspects of the kingdom are seen (*cf.* Gen. 14:18-22; 22:17, 18; 26:3, 4; 28:12-14). Rulership in the kingdom *begins* in the heavens and *progresses* to the earth.

This rule *begins* with God, *progresses* through the earth's incumbent ruler (Satan, with his angels [though ruling in a rebel capacity]), and *continues* into the kingdom of men (*cf.* Ps. 103:19; Ezek. 28:14; Dan. 10:13-21; Luke 4:5, 6).

Satan and his angels rule from a place in the heavens above the earth, and they rule through men on the earth.

This rule extends throughout all of the Gentile nations, but not Israel (for Israel is *not* to be "reckoned among the nations" [Num. 23:9b]). Michael is Israel's heavenly prince; and Michael, in this respect, rules separate from the kingdom of Satan (*cf.* Dan. 10:13-21; Eph. 3:10; 6:11, 12; Rev. 12:7-9).

Israel, in the Old Testament, was made the repository for both spheres of the kingdom, both *heavenly* and *earthly.* Under Moses, Israel was offered *the earthly sphere;* and under the One greater than Moses, Israel was offered *the heavenly sphere.*

Disobedience eventually separated Israel from *the earthly sphere;* though, following repentance, the nation will one day be restored.

Rejection of *the heavenly sphere* was a different matter. This sphere of the kingdom was taken from Israel following the Israelites spurning the offer, and a new nation was called into existence to be the recipient of these heavenly promises and blessings (*cf.* Matt. 12:31, 32; 21:43).

And it is *this heavenly sphere of the kingdom* which is being offered to Christians today.

Note I Peter 2:9, 10a in this respect:

> "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.
>
> Which in time past were not a people, but are now the people of God…"

The word "royal" in verse nine is the translation of the Greek word *basileios,* which is a derivative of the Greek word *basileus* (meaning "king"). Thus, *basileios* in this verse, translated "royal," should be understood in the sense of "regal" or "kingly," *i.e.,* "a kingly priesthood."

And this corresponds perfectly with the Israelites in the type being called forth to be "a kingdom of priests" *in the earthly sphere of the kingdom* (Ex. 19:5, 6), for Christians in the antitype are being called forth to be "a kingly priesthood" *in the heavenly sphere of the kingdom.*

> (The Septuagint [Greek translation of the O.T.] rendering of Ex. 19:6 [trans., "a kingdom of priests"] is identical to the Greek N.T. rendering in I Peter 2:9 [trans., "a royal ('kingly') priesthood"]. Note also the expression, "kings and priests," in Rev. 1:6; 5:10.)

### b) An Overthrow of Heavenly Powers

As an overthrow of *earthly powers* is seen in the type (Gentile nations inhabiting the earthly land), an overthrow of *heavenly powers* is seen in the antitype (Satan and his angels inhabiting the heavenly land).

As the Israelites were to dwell in *this earthly land,* as "a kingdom of priests," following the overthrow of the Gentile powers in the land (powers ruling under Satan and his angels), so it is with Christians relative to *the heavenly sphere* of the kingdom. They are being called to dwell in *this heavenly land* as "kings and priests," following the overthrow of Satan and his angels (ruling through the Gentile powers on earth).

And as the Israelites were to rule within a theocracy, so will it be with Christians.

There was *a warfare* relative to the land and *an existing theocracy* in the camp of Israel; and there is likewise *a warfare* relative to the land, with *a theocracy in view,* in Christendom today.

Note Eph. 6:12 relative to *the present warfare, with a theocracy in view:*

> "For we wrestle not against flesh and blood [powers on earth in the kingdom of men], but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places [*lit.*, 'against the spiritual forces of the evil one in the heavens']."

The journey for Christians is toward *that heavenly land,* and the warfare for Christians emanates from *this same land.* Christ, in that coming day, is to replace Satan; and Christians, ruling with Christ, are to replace angels presently ruling under Satan.

Satan knows this, and he presently vents his wrath toward Christians who aspire to occupy one of these positions after he and his angels have been put down.

Thus, the warfare rages; and it will continue to rage throughout the present dispensation *as long as there are Christians on hand who look toward the proper goal as they run the race of the faith.*

> (For additional information on the preceding, refer to the author's book, *Message in the Gospels, Acts, Epistles*.
>
> For additional information on the type dealing with the salvation of both Ruth and Orpah in ch. 1a, before beginning the journey which followed [chs. 1b-3a], along with the goal in view [chs. 3b, 4], refer to Appendix III in this book — "The Goal of Salvation, Then, Now" — where two other similar types can be seen [comparing Scripture with Scripture, providing more information for the word picture at hand, allowing a person to see more of and, consequently, better understand the complete picture].)

# 5

## Gleaning in Boaz's Field (I)

### *Correct Place, Proper Manner*

"So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, which returned out of the country of Moab: and they came to Bethlehem in the beginning of barley harvest.

And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz.

And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn [sheaves of grain] after him in whose sight I shall find grace. And she said unto her, Go, my daughter.

And she went, and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field belonging unto Boaz, who was of the kindred of Elimelech…

So she gleaned in the field until even…

So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest; and dwelt with her mother-in-law" (Ruth 1:22-2:3, 17a, 23).

Ruth chapter one, as it pertains to Christians in a type-antitype structure, introduces not only salvation by grace but that which is to follow in the Christian life as well. And the emphasis in the chapter is upon *the things subsequent to salvation by grace, NOT upon salvation by grace itself.*

This is the ordered structure seen anywhere in Scripture. Salvation by grace is dealt with numerous places throughout Scripture, beginning in the opening verses of Genesis; but salvation by grace is *NEVER* seen as the main subject or thrust of Scripture.

Rather, Scripture dwells *CENTRALLY* upon the things in the Christian life subsequent to salvation by grace, presenting matters surrounding *the reason* that the one formerly "dead in trespasses and sins" has "passed from death unto life."

Revelation in the Book of Ruth, structured in the preceding manner, is fraught with *significance and meaning*.

Teachings surrounding salvation by grace occupy *ONLY* a small part of the book and are seen *at the beginning of the book,* in the first chapter (vv. 3-5 [as seen occupying *ONLY* a small part of *the opening section beginning Scripture* — Gen. 1:1-5, establishing a foundational base for all subsequent Scripture]).

Then the remainder of the book deals with that which follows salvation by grace, taking the Christian on a spiritual journey which carries him from the point in his spiritual life *immediately following his passing from death unto life forward into the Messianic Kingdom* (vv. 6ff [as also seen at the beginning of Scripture, *in the remainder of the opening section* — Gen. 1:6-2:3, again establishing a foundational base for all subsequent Scripture]).

> Do you want to know how to be saved? *Go to the Book of Ruth.*
>
> Do you want to know the things which God singles out and deals with as matters of special and particular importance in the Christian life? *Go to the Book of Ruth.*
>
> Do you want to know how to be a fruitful Christian during the present day and time? *Go to the Book of Ruth.*
>
> Do you want to know how to prepare for the inevitable future appearance before Christ at His judgment seat? *Go to the Book of Ruth.*
>
> Do you want to know about that which faithful Christians will experience at the judgment seat? *Go to the Book of Ruth.*
>
> Do you want to know about that which will occur following the judgment seat, leading into the Messianic Kingdom? *Go to the Book of Ruth.*

It is all there in this small book of four chapters. The Spirit of God, moving an unknown human author to pen this account, has placed more in this book than it would ever be possible for any student of the Word to even begin to exhaust in a lifetime of study.

## The Purpose, Goal

Note the importance, seen in chapter one, of Christians being

introduced to *the purpose and goal of the race of the faith* near the very beginning of their spiritual journey. It is vitally important that Christians, shortly following the birth from above, be told *why* they have been saved and be provided with *instructions* concerning the spiritual journey in which they now find themselves engaged.

If not, how can Christians properly make the decision which Ruth made in chapter one — to cleave unto Naomi and travel with her toward another land (which has to do with the Christians' connection with Israel, the Word given through Jewish prophets, and travel toward another land as well)?

Or, if not, how can Christians on this journey to another land understand the reason for the inevitable spiritual warfare which awaits them and the need to properly prepare themselves for this warfare (a warfare against Satan and his angels presently dwelling in the land of the Christians' inheritance and seeking at every turn to prevent Christians from one day realizing their inheritance, as co-heirs with Christ, in this land [Eph. 6:10-18])?

Then, relative to this spiritual warfare, note that the first piece of armor which Christians are commanded to put on in Eph. 6:14 has to do with *being girt about the loins with "truth."* "Truth" in this passage is not a reference to the Word of God. That's seen later in the arrayal process (v. 17), as Christians move from an immature (Gk., *gnosis*) understanding of the Word to a mature (Gk., *epignosis*) understanding of the Word.

Rather, "truth" in verse fourteen has to do with *the manner* in which one embarks upon the conflict at hand — *in an earnest and sincere manner, seen in the steadfast manner in which Ruth acted* (as opposed to Orpah turning away from Naomi, turning away from the journey, and going back to her own land and people).

An early introduction to *the purpose and goal* of the journey set before Christians could only be considered a vital, natural, and necessary course of events.

Note two previous central types in this respect:

In one type, God told Abraham about *the purpose and goal* for the journey set before him *prior* to his leaving Ur (Gen. 12:1-3).

And, in another type, Moses was commanded to instruct the Israelites concerning *the purpose and goal* of the journey set before them *prior* to their leaving Egypt (Ex. 6:6-8).

This is the way matters are laid out in the types, which is really the only logical way in which they could be laid out. And this is the way matters *MUST occur* in the antitype as well.

Shortly after the birth from above, if there is to be ensuing victory in the spiritual life, Christians *MUST* begin receiving instruction concerning the journey set before them, the land lying out ahead, the inevitable battle for the land, etc.

(In one of the previous central types, note the parallel between the testing of the Israelites under Moses at Kadesh-Barnea in Numbers chapters thirteen and fourteen and the testing of Ruth and Orpah in Ruth chapter one.

A testing of this nature can occur *ONLY following certain things having been made known* [evident in the type of the Israelites under Moses]; and at the time of testing in the types, *two kinds of individuals* are seen in each instance.

In the account of the Israelites under Moses, the twelve spies, who had traversed the land set before them for forty days and nights, brought back a report concerning the land, along with fruits from the land. These spies told the people about the land, displayed the fruits of the land before them, and told them about the strength of the inhabitants dwelling in different parts of the land.

Then, *two of the spies* [Caleb and Joshua] voiced a proper and true exhortation with the report, urging the people to move forward, defeat the enemy, and take the land.

> "Let us go up at once, and possess it; for we are well able to overcome it" [13:30b].

But, *the other ten spies* voiced an improper and evil exhortation with the report, which caused the Israelites to fear, desire to appoint a new leader, and return to Egypt.

> "We be not able to go up against the people; for they are stronger than we" [13:31b].

Then, the end of the matter has to do with *two kinds of individuals* relative to the inheritance set before them:

*1) Those who overcame and ultimately realized their inheritance* [Caleb and Joshua (Joshua 14:6-14; 19:49, 50; *cf.* Num. 14:24, 30)].

*2) Those who were overcome and were overthrown in the wilderness, short of realizing the goal of the death of the firstborn in Egypt and their deliverance from Egypt* [the remaining ten spies, plus an entire generation of Israelites which they had misled (Joshua 5:6; *cf.* Num. 14:23-37)].

In the Book of Ruth, *EXACTLY* the same thing can be seen in Ruth's and Orpah's actions, though details are not given. It is simply stated that one [Ruth] moved forward with Naomi, but the other [Orpah] turned back.

This is why all of the various types on a subject *MUST* be compared with one another and viewed in the light of the antitype. *ONLY through this means does Scripture bring all of the details together and present the complete picture in ALL its fulness.*)

It is evident that Satan and his angels carry out their attack against Christians in a systematic and well-planned manner, for they would know that an onslaught of this nature is *their only hope for victory in the battle.*

And Christians need to understand that the *ONLY* way in which they can overcome such an attack is *through following God's instructions, as these instructions relate to all things in the spiritual life.*

If Christians follow the Lord's instructions in His Word, *victory will ensue.* If Christians do not follow these instructions, *defeat will be inevitable.*

The whole of the spiritual life, taking one from the point of the birth from above (Ruth chapter one) to an inheritance in the Messianic Kingdom (Ruth chapter four) is really that simple to grasp and understand in its complete overall scope.

## The Harvest

Then, in connection with instructions surrounding the spiritual journey is a harvest, which involves the entirety of the Christian life during the present dispensation. This is the point to which one is taken in the Book of Ruth immediately following things revealed about the journey toward another land (which one must grasp and understand first in order to become involved in the harvest in a proper manner).

And this book devotes an entire chapter to the harvest, revealing numerous details concerning the proper conduct of Christians throughout their pilgrim journey.

### *1) Barley and Wheat*

Naomi and Ruth arrived in Bethlehem together at "the beginning of barley harvest"; and Ruth is seen working in a field from shortly after their arrival until "the end of barley harvest and of wheat harvest" (1:22-2:23).

Barley and wheat were normally planted at different times in the fall. Barley was usually planted early in the fall and wheat later in the fall. Thus, during the spring of the following year, barley would normally ripen first and would form the type sheaf of grain which the priest waved before the Lord at the time of the feast of First Fruits (Lev. 23:9-11).

The feast of First Fruits was the third of seven Jewish festivals, forming *the prophetic calendar of Israel.*

The Passover was the first festival, occurring on the fourteenth day of the first month of the year.

This was followed immediately by the feast of Unleavened Bread (beginning on the fifteenth day), which lasted for seven days.

Then, the feast of First Fruits occurred on the day immediately following the next weekly Sabbath after the beginning of the feast of Unleavened Bread (which would be on the first day of the following week).

> (*E.g.,* the year Christ was crucified, the fourteenth day of the first month of the year, the day that the Passover was observed, fell on a Friday. Then, the seven days when the feast of Unleavened Bread was observed began immediately following the Passover, on the fifteenth day of the month; and, since the Passover this year fell on a Friday, the regular weekly Sabbath was also observed on the first day of the feast of Unleavened Bread, the day immediately following the Passover.
>
> This is why Scripture refers to this particular Sabbath as "an high day" [John 19:31], for one of the feast days from Lev. 23 fell on the regular weekly Sabbath — the first day of the feast of Unleavened Bread. Then, the feast of First Fruits was observed on the day immediately following the Sabbath [on a day when the feast of Unleavened Bread continued to be observed].)

Christ died as the Paschal Lamb on the Passover, at the time of day when the paschal lambs were to be slain in Israel; and He was raised on the feast of First Fruits [on the third day, dating from the Passover].

Thus, the priest waving a sheaf of grain before the Lord on the feast of First Fruits speaks of *resurrection,* following death. And "barley" ripening first and being seen as the type sheaf which the priest waved before the Lord on this day would speak of *resurrection* as well.

"Barley" would, to an extent, be contrasted with "wheat," which would speak of both *death* and *resurrection.*

Note Jesus' words in John 12:24:

> "Except a corn ['grain'] of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

"Death" must occur first, but "fruit-bearing" can only be associated with *resurrection.* Thus, that symbolized by "wheat" would really encompass both — *death, followed by resurrection.*

In this respect, barley and wheat harvest in the Book of Ruth depicts a beginning and a continuation associated with *resurrection.* But the introduction of wheat into the complete harvest depicts *death in connection with and following resurrection, IF fruit-bearing is to occur.*

This whole overall thought sets forth vital and indispensable truths in the Christian life, seen centrally in two realms in the New Testament: *baptism,* and *the saving of the soul.*

### *a) Baptism*

God rejects first things and establishes second things. And this is a truth seen throughout Scripture, beginning in Genesis.

For example:

> God rejected the first heavens and the first earth, and He will one day destroy the rejected (present) heavens and earth and bring into existence a new heavens and a new earth.
>
> God rejected the earth's first ruler (Satan), and He will one day remove this first ruler and give the kingdom to the second Ruler (Christ).

God rejected the first man (Adam), and He has brought forth and accepted the second Man (Christ).

God rejected the works of the first man (works of the flesh), and He has accepted the works of the second Man (works of the Spirit).

God rejected Abraham's firstborn (Ishmael, "born after the flesh"), and He accepted Abraham's second born (Isaac, "born after the Spirit").

And on and on one could go showing examples of the preceding, which all center around the same central subject — the things of Satan on the one hand, having to do with *sin and death;* and the things of Christ on the other hand, having to do with *spirit and life.*

In man's life today, God has rejected the first birth, for it is associated with the fall, sin, and death. This is why man *MUST* be brought forth from above. He *MUST* come into possession of a spiritual birth, a birth associated with God's Spirit and with life — the Spirit breathing life into the one having no life, effecting a spiritual birth from above.

Then, the different places which God has assigned for the first birth and the birth from above are graphically seen in the act of baptism, which is to occur immediately following the birth from above.

*A burial* and *resurrection* are to be shown through this act.

The old man is *to be buried in the waters;* and he is to be left there, *in a state of death.* But the new man is *to rise up out of the waters,* and the person is *to walk in newness of life.*

That is the picture shown through baptism, with *resurrection* and *walking in newness of life* applying to the new man *ALONE*

*NOTHING* associated with the old man is to be seen rising up out of the waters. God has rejected the old man, who can only bring the new man down spiritually if allowed to live and co-exist with the new man in any form or fashion.

Beyond that seen through baptism, *the new man ALONE* possesses an association with the goal out ahead.

The man of flesh has *NO inheritance* with the man of spirit, graphically shown in the type of Ishmael and Isaac. *Ishmael*, typifying the man of flesh, *was rejected*; *Isaac ALONE,* typifying the man of spirit, *was accepted*.

God's command to Abraham through Sarah was very clear in this respect:

> "Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac" (Gen. 21:10).

And this whole overall thought, set forth much earlier in Genesis (*e.g.*, Gen. 3), *NEVER* changes in Scripture. The man of flesh (man lacking the pristine covering of glory, which Adam lost at the time of the fall, resulting from sin and a consequent severed relationship with God) is simply *NOT* acceptable to God.

Fallen man, separated from God, *MUST* be born from above (a Divine work — *a work of the Spirit, based on the Son's finished work at Calvary* — resulting in a spiritual birth, bringing man back into a right relationship with God [though not in exactly the same manner seen prior to the fall, with man's flesh covered by God's Glory]).

That depicted by baptism in the Christian life today was depicted by the Red Sea passage of the Israelites during Moses' Day. One is the type and the other the antitype, both are seen occurring immediately following the birth from above, and both set forth exactly the same Biblical truths.

In the type, the Israelites, experiencing the death of the firstborn in Egypt, first passed through the Red Sea on their journey toward *an earthly land* (in which they were to realize an inheritance).

That reckoned as dead was to be buried, and it was to remain in the place of death. That associated with the spiritual birth *ALONE* was to be seen in the lives of the Israelites as they came up out of the Sea on the eastern banks, sang the victor's song, traveled toward Sinai, and then traveled toward the land of their inheritance.

In the antitype, *EXACTLY* the same thing is seen, though relative to *a heavenly land*.

In connection with the new birth, there is a death as well. That connected with the first birth remains unchanged, in the place of sin and death, rejected by God. And that reckoned as dead is to be buried and left in the place of death.

The new man *ALONE* is to be seen associated with resurrection, life, a reception of the Word of God, and the journey toward the land of one's inheritance.

(Note that there is no power in the act of baptism per se, as there was no power in the Red Sea crossing of the Israelites under Moses per se.

The power lies in that depicted by the Red Sea crossing, by baptism — *a burial* [having to do with the old man], and *a resurrection* [having to do with the new man].)

Note how the things surrounding baptism, as they relate to Christians, are depicted in two sections of Scripture in the New Testament:

"Therefore we are buried with him by baptism unto death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.

Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin…

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof" (Rom. 6:4-6, 11, 12).

"Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God who raised him from the dead…

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

Set your affection on things above, not on things on the earth.

For ye are dead, and your life is hid with Christ in God.

When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

Mortify therefore your members which are upon the earth…" (Col. 2:12; 3:1-5a).

To avoid any misconception concerning that which had previously been stated about *the old man* and *death,* note how Paul words matters at the end of each of these sections.

In Romans, the command is given to not allow sin to "reign" in one's life; and in Colossians, the command is given to "mortify" (put to death) the things associated with the old man, the man of flesh.

That is, remaining within the symbolism shown by baptism, the

Christian is not to allow the old man to rise above the waters with the new man. Rather, the old man is to be kept below the waters, in the place of death.

But, though the old man is to be reckoned as *dead* and left beneath the waters in the place of death, in actuality, he is very much *alive. And Christians MUST recognize this fact, governing their lives accordingly.*

A major tragedy in Christian circles today — one with deadly consequences — has to do with the fact that numerous Christians have been misled by the same thinking which pervades that of the world. They have been misled into thinking that Ishmael (typifying the man of flesh) and Isaac (typifying the man of spirit) *can co-exist, in peace*.

But that, according to the clear teaching of Scripture, is *impossible.* Details surrounding the matter have forever been clearly laid out in Genesis, and *the principles within these details can NEVER change.*

The son of the bondwoman is to be cast out, for *he has NO inheritance* with the son of the freewoman (Gal. 4:22-31).

(Note that the same thing causing major problems in Christian circles today, typified by the account of Ishmael and Isaac in Genesis, is causing major problems in the world because of the descendants of these same two individuals [with the problem centered in the Middle East]. And an inheritance is in view in both instances — *a heavenly* for Christians, and *an earthly* for Israel.

A cry relative to a holy war is being echoed today by numerous descendants of Ishmael — *Death to Israel! [i.e., Death to the descendants of Isaac!].* And the whole of the matter has to do with the rights to occupy a particular portion of land in the Middle East.

Exactly the same cry would be echoed in the spiritual realm in the lives of Christians today by the old man, if allowed to live and move about. It would be voiced against the man of spirit, seeking to bring him down to *the place of death* [*cf.* Rom. 8:13].

And the warfare in which Christians find themselves involved can be seen, after one fashion, through the actions of the descendants of Isaac and Ishmael in the Middle East today.

It has to do with the rights to occupy a particular portion of land [in the Christians' case, land in *a heavenly realm; i.e.,* it has to do with Satan and his angels presently occupying and contending for the rights to *that heavenly realm from whence a rule over the earth ensues*].)

The man of flesh has been rejected, he is to be kept in the place of death; and the spiritual man *ALONE* is to be operative in all activities in the Christian life.

Resurrection for the old man or any thought of his having a part in the future inheritance is *completely out of the question.* All of the basics for these things were set forth very early in Scripture, in Genesis, and *they can NEVER change.*

The overall thought has to do with governing one's life accordingly, with a future inheritance in view.

If a Christian keeps the old man under subjection, leaving him in the place of death, matters will progress as God intended.

However, if a Christian allows the old man to gain the upper hand, allows him to leave the place of death, matters will, instead, go in a direction which God did not intend.

*Victory marks one realm, and defeat marks the other. There is NO middle ground. It is EITHER one OR the other (Matt. 12:30).*

### b) The Saving of the Soul

The salvation of the soul simply presents another facet of the same thing seen through that portrayed by baptism. The birth from above is *a spiritual birth* and has to do with man's *spirit,* not with his soul. This birth, as it relates to unsaved man passing "from death unto life" (John 5:24; Eph. 2:1, 5), places the person in a position (spiritually alive) where he can then come into a realization of the salvation of his soul.

The soul is associated with that pertaining to the natural man — a person's emotions, feelings, desires, etc. as they pertain to his man-conscious existence, to his natural life.

"Soul" and "life" would be used interchangeably in this respect; and all of the things associated with the natural man, the old man, are to be brought under subjection. These things, as the grain of wheat in John 12:24, *MUST be kept in the place of death* if there is to be fruit-bearing in a resurrection life (John 12:25; *cf.* Rom. 8:13).

Thus, the saving of the soul has *NOTHING* to do with transforming the old life, changing the old man. The things associated with the first birth *CANNOT* be transformed or changed.

*There is NOTHING good about the old man to transform or change.*

Rather, the saving of the soul has to do with living a life — com-

pletely within "the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death" (Phil. 3:10) — which will result in the old man being kept in subjection, kept in the place of death (beneath the waters — the Red Sea in the type, baptism in the antitype).

*It is losing one's soul/life (present) in order to realize one's soul/life (future).* The inverse of that which is true in this respect concerning Christians during the present dispensation (either losing or saving one's soul/life) will be true during the Messianic Era (either realizing or not realizing the salvation of one's soul/life).

Note Matt. 16:24-26 in this respect:

> "Then said Jesus unto his disciples, If any man [*i.e.,* if any of you] will come after me, let him deny himself, and take up his cross, and follow me.
>
> For whosoever will save his life [Gk., *psuche,* 'soul' or 'life'] shall lose it: and whosoever will lose his life [Gk., *psuche,* 'soul' or 'life'] for my sake shall find it.
>
> For what is a man profited, if he shall gain the whole world, and lose his own soul [Gk., *psuche,* 'soul' or 'life']? Or what shall a man give in exchange for his soul [Gk., *psuche,* 'soul' or 'life']?"

If any Christian wishes to "come after" Christ — have a part in His sufferings, to be followed by having a part in His Glory (*cf.* Matt. 16:21-23; I Peter 1:9-11; 4:12, 13) — he *MUST* do that which is stated in verse twenty-four. He *MUST* "deny himself" (deny the fleshly impulses of the soul, associated with the natural man, the old man), "take up his cross" (enter into the place of suffering and death), and "follow" Christ.

And note that the saving of the soul is connected with "the Son of man coming in his kingdom" (Matt. 16:27-17:5). It has to do with Christ *appearing in all His Glory on the seventh day* (17:1) — the seventh millennium, the Sabbath foreshadowed in Gen. 2:2, 3 (*cf.* Ex. 31:13-17; Heb. 4:4-9) — and *rewarding "every man according to his works."*

Thus, the saving of the soul has to do with *present sufferings and death,* with a view to *future glory and life,* to be realized in *the coming kingdom of Christ.*

It has to do with losing one's life during the present dispensation

in order to gain it during the coming dispensation (something which only a person who has been born from above, possessing spiritual life, can do).

### *2) Beginning, Continuing, Ending*

"Barley" is seen as the grain being harvested at the beginning of the harvest in the Book of Ruth, and both "barley" and "wheat" are seen as grains having been harvested at the end of the harvest in this book. And all which lies between — proper work during the time of harvest — must be seen in connection with the symbolism set forth by these two forms of grain.

If there is to be fruit-bearing during the time of harvest, *it MUST be accomplished by the spiritual man through the power of the Spirit.* And to bring this to pass, *there MUST be death.* The grain of wheat *MUST fall into the ground and die.*

*ONLY THEN* can fruit-bearing, in its true Biblical sense, occur within *the resulting resurrection life.*

In the type, Ruth reaped the harvest in Boaz's field. "The field" is a reference to *the world* (Matt. 13:38).

In the antitype, Christians are to reap in a world presently under the control of Satan and his angels, but a world which will one day be under the control of Christ and His co-heirs.

However, they are to reap *ONLY after a certain revealed fashion,* set forth in type in the Book of Ruth. And this *MUST* be recognized and heeded.

There *MUST* be a clear understanding of the goal out ahead, there *MUST* be a steadfast determination to move toward that goal, and there *MUST* be a proper governing of the spiritual life if victory is to be achieved.

# 6

## Gleaning in Boaz's Field (II)

### *Correct Place, Proper Manner*

"And Ruth the Moabitess said unto Naomi, Let me now go to the field and glean ears of corn [sheaves of grain]…

And she went, and came, and gleaned in the field after the reapers…

So she gleaned in the field until even, and beat out that she had gleaned…

So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest; and dwelt with her mother-in-law" (Ruth 2:2a, 3a, 17a, 23).

Naomi and Ruth arrived in Bethlehem at the beginning of barley harvest, with the wheat harvest to follow.

In Israel during those days, barley would normally have been planted first during the previous fall and harvested first during the spring, with wheat planted and harvested later than barley. And, as previously seen (*ref.* Chapter V in this book), this entire sequence from the Book of Ruth provides deep spiritual lessons relative *to Christians and the harvest in which they are presently engaged.*

"Barley," normally ripening and being harvested first in Israel, would form the type sheaf of grain which the priest waved before the Lord on the feast of First Fruits. And, as the previous Passover was associated with *death* (Christ died as the Paschal Lamb on this day), the feast of First Fruits was associated with *resurrection* (Christ was raised from the dead on this day).

Then, "wheat," within this overall thought pertaining to *death and resurrection,* would be associated with both, for a grain of wheat planted in the ground — dying (John 12:24) — cannot bear fruit unless there is subsequently a springing forth from the ground of that which was planted (resurrection).

That is, beginning with the barley harvest, the one working in the field is to labor during the time of harvest in connection with that associated with *resurrection alone.* He is to conduct his labors within the scope of the activities of *the new man alone,* reckoning the old man to be *dead and in the place of death* (shown through the Red Sea passage in the type, and baptism in the antitype).

Then, *this continuation of the death of the old man* during the harvest is dealt with in the subsequent wheat harvest (yet to spring forth in one respect, yet to bear fruit in another).

The old man, as Ishmael, is, in reality, very much *alive,* though he is to be reckoned as *dead* and kept in *the place of death.* And, for this reason, "wheat" is seen as part of the harvest as well.

There *MUST be a continuation of death* following resurrection (shown by the wheat harvest following the beginning of barley harvest). But, though a continuation of death *MUST occur* (a person *MUST* lose his life to save it [John 12:25; *cf.* Matt. 16:24-26]), the thought of resurrection *MUST* also continue within this picture of the harvest (shown by the continuing barley harvest, as well as the wheat harvest itself [as previously seen, if fruit is to be borne, a springing forth — a resurrection — *MUST* follow the death referred to in John 12:24]).

A springing forth, a resurrection, in connection with the new man in this respect is a truth established very early in Scripture — established within God's restorative work in the first chapter of Genesis.

In this opening chapter, *a bringing forth,* in the manner seen in John 12:24, is connected with God's restoration work on *the third day — land rising up out of the waters and bringing forth vegetation on this day (vv.* 9-13). And, occurring on *the third day,* the thought of *life* or *resurrection* is connected with this day, establishing a first-mention principle.

> (Christ was raised on *the third day;* and all of God's firstborn Sons [Christ, Israel, and the Church (following the adoption into a firstborn status)] will be raised up to live in God's sight yet future, on *the third day* [on the third millennium, having to do with the 2,000-year Jewish dispensation and terminating with the time shown by Christ's resurrection, the third day, the third 1,000-year period].
>
> This would be seen in Jonah being raised up after two days, on the third day, forming a dual type of both Christ and Israel [*cf.* Hosea 5:13-6:2; Jonah 1:17 Matt. 12:39, 40; Luke 24:21].)

Thus, *resurrection* is seen connected with *the third day* in Scripture, beginning in the opening chapter of Genesis; and *resurrection* is later seen connected with *the feast of First Fruits,* the third of seven festivals, foreshadowing the future resurrection of Israel.

The significance of the third day in Scripture is why Joseph is seen dealing with his brethren in connection with *life* on "the third day" in Gen. 42:17, 18, or why Moses wanted to take the Israelites "three days journey" into the desert before he offered *sacrifices* to the Lord in Ex. 5:2, 3, or why both "the third day" and "the seventh day" are used in Num. 19:11, 12 relative to a person being *cleansed* from defilement brought about through contact with a dead body, or why Esther stood in the king's presence relative to *the deliverance* of the Jews on "the third day" in Esther 5:1.

T*he third day,* in each instance, would have to do with the two-day, 2,000-year, Jewish dispensation, leading into the Millennium; and *the seventh day* would cover the whole spectrum of time, leading into the Millennium, as seen in Gen. 1:1-2:3).

> (In Moses' deliverance of the Israelites from Egypt, the things connected with Israel's calling [as God's firstborn son, who was to realize the rights of primogeniture in another land, within a theocracy (Ex. 4:22, 23; 19:5, 6)], were associated with *a three-day journey, sacrifices unto the Lord, and a rest.* Only through a separation from Egypt, shown by the three-day journey, could the Israelites properly offer sacrifices unto the Lord and realize the rest set before them, a "rest from their burdens" — a rest in the land to which they had been called, foreshadowing a future rest in the Messianic kingdom [*cf.* Ex. 5:2-5; Ruth 3:1, 18; Heb. 4:1-9].
>
> And *the rest* in view [as the significance of *the third day*] was also originally set forth in the opening chapters of Genesis, establishing another first-mention principle in these chapters. *The rest* in these opening chapters occurred on the seventh day — *the Sabbath.*
>
> This foreshadowed *the earth's coming Sabbath,* which would occur *at the full end of six days* [6,000 years] of restorative work, or *on the third day* [the third 1,000-year period], having to do with God's dealings with Israel throughout two days [throughout 2,000 years, with seven years yet remaining], leading into the third day [the 1,000-year Messianic Era].
>
> The Pharaoh of Egypt during Moses' day had other thoughts about the Israelites' *three-day journey, their sacrifices unto the Lord, and the rest which they were to enter into.* The Pharaoh wasn't against their offering

sacrifices unto their God, but *he wanted them to do it in the land of Egypt, among the Egyptians, short of a three-day journey. And the Pharaoh wanted them to continue serving him rather than seeking rest.*

So it is with the Lord's servants today. Either they find themselves laboring in the field in connection with things surrounding both *a three-day journey* [pointing to *resurrection*] and *a rest* [pointing to the earth's coming *Sabbath*], or they find themselves laboring in the field in an opposite fashion [in a manner separate from the things surrounding both a three-day journey and a rest].

*The former will result in fruit-bearing, but not so with the latter.*

The man of flesh — as the world and the demonic powers presently ruling this world [Satan and his angels ruling the earth through the Gentile nations] — can be *very religious* [*cf.* Acts 17:22, 23; II Cor. 11:13-15]. And they don't mind a Christian being *very religious* as well, as long as he doesn't go "very far away" and carries out his worship among those of the world [Ex. 8:25, 28; *cf.* Dan. 10:13-20].

The line though is drawn when the Christian desires to go *the full three-day journey* [away from the things of the world, walking in resurrection life] and look toward *the rest out ahead.* This is the time when the attack will come *from all directions, in different ways* — not only from those in the spirit world but from among many of those in the vast number of worldly-minded Christians who haven't gone "very far away" and are quite content to intermingle with those in the world in this respect.

Those in the demonic world understand the three-day journey and the rest, and that's why they attack Christians who seek to follow Scriptural guidelines.

They know that Christians aspiring to realize the awaiting inheritance and rest set before them are, in effect, seeking to one day occupy regal positions in the kingdom of Christ which they presently hold in the kingdom under Satan. And, as Satan, they will do everything within their power to retain their present positions and prevent this from happening. Thus, the spiritual warfare rages for those Christians who have experienced the full three-day journey and look toward the rest out ahead.

But Christians who haven't gone "very far away," and are often very religious, invariably don't understand the three-day journey and the rest; and, in reality, that is why they join the attack. The mind-set of Christians seeking to follow the Spirit's leadership in this overall matter is foreign to their way of thinking, for it is opposed to the ways

and practices of the world, which they follow. And, as a consequence, they find themselves opposing that being taught and practiced.

In short, if Christians want to be attacked from all sides by everyone concerned, all they have to do is follow Scriptural guidelines in the matter of Christian living, the harvest at hand, etc.

But if they desire, on the other hand, to live in harmony among all concerned, then all they have to do is the opposite.

It is losing one's life [soul] or saving one's life [soul] during the present time, with the inverse of that being true during that coming day.

And the whole of that which occurs in this respect is why *suffering always precedes glory in Scripture.* Suffering will result from obedience in the Christian life. Christians following Scriptural guidelines in their lives will invariably experience suffering; but that will not necessarily be the case for Christians who choose not to follow these Scriptural guidelines.

Note how the matter surrounding *suffering* is succinctly handled in two N.T. epistles:

> "Yea, and all that will live godly in Christ Jesus shall suffer persecution" [II Tim. 3:12].
>
> "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened to you:
>
> But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy" [I Peter 4:12, 13].)

## Present Activity in the Field

The time covered by the barley harvest and the wheat harvest in Ruth chapter two presents a picture of the Christian in the race of "the faith" during the present dispensation. The Christian is seen gleaning in the field belonging to the One Whom Boaz typifies.

A "field" is used in Scripture to typify *the world* (Matt. 13:38; *cf.* Gen. 37:15), "gleaning" in the field has to do with *bringing forth fruit* while in the world, and "the length" of the gleaning (from morning until evening, from the beginning to the end of the harvest) has to do with *a never-ending work, extending throughout the Christian life, throughout the entire dispensation.*

A Christian is to set his sights on *the goal out ahead,* and he is to be busy throughout the time which he has been allotted during the course of the dispensation, *in his Master's field.*

And, relative to the harvest, he is to concern himself with *ONE thing.* He is to concern himself with *THAT provided for him to glean, NOT with that provided for another to glean.*

Boaz, "a mighty man of wealth," took note of Ruth gleaning in his field, inquired of her, instructed her to not glean in any other field, and then instructed his workers in the field to purposefully leave sheaves of grain for her to glean.

In this respect, Boaz *provided that which Ruth was to glean,* giving his workers instructions that it was to be left *specifically for her.*

All Ruth had to do was glean that which the workers, at Boaz's instructions, had left for her to glean. And Ruth gleaned in Boaz's field after this fashion *from morning until evening, from the beginning to the end of the harvest* (2:4-23).

*And so it is with Christians bringing forth fruit today.* The Lord of the harvest has *provided for each and every Christian.* Christians are to simply *wait upon the Lord* to provide and they are then to *glean that which has been provided for them to glean.* And it is through this process — *waiting upon and looking unto the Lord* — that fruit is to be borne in a Christian's life.

(But, again, note that it is *the new man ALONE — the man of spirit ALONE* — who has any connection with *this gleaning process,* looking forward to *an inheritance and rest out ahead.*

The old man — the man of flesh — *MUST* be reckoned as dead and left in the place of death. He has *NOTHING* to do with the harvest, the inheritance, and the rest.

The importance of this *CANNOT* be overemphasized — a truth set forth in the Book of Ruth which *MUST* occur at the beginning of the harvest, apart from which proper work *CANNOT* be performed in the field during the time of harvest.)

## 1) The One Gleaning

Ruth described herself as *a stranger,* whom Boaz had singled out as one in whom he had taken particular interest.

And Ruth further described herself as being *different* than Boaz's handmaidens, among whom she was told to abide (2:10, 13).

### a) A Stranger

Ruth referring to herself as *a stranger* would be a reference to *her past* — a "Moabitish damsel" (2:6), alienated from Israel and the God of Israel.

But Boaz recognized her as no longer alienated in this respect. Boaz recognized her as now having a family relationship with both Israel and the God of Israel (vv. 11, 12; *ref.* Chapter II in this book).

This, of course, would foreshadow the past and present position which Christians taken from among the Gentiles occupy in the antitype. At one time, they were "strangers…without God in the world." But, "now in Christ Jesus," those who at one time were "far off" have been "made nigh by the blood of Christ" (Eph. 2:12, 13).

And, on the basis of Christ's shed blood, this has been brought to pass through a work of the Spirit — a work peculiar to the present dispensation, which began on the day of Pentecost. An individual is immersed in the Spirit, placing him positionally "in Christ." Then, "in Christ," the individual becomes "Abraham's seed," because Christ is Abraham's Seed.

The Christian, through his positional standing "in Christ," acquires *an association with Israel.* He, as pictured in Rom. 11:13-24, was cut out of a wild olive tree and has been grafted into a good olive tree.

The Christian, in this position, is no longer "without God in the world." He, through being identified with Israel, *now has a God.*

And, as Boaz recognized Ruth in the field in this respect, God recognizes the Christian in the world in this same respect. Ruth past and the Christian present was/is in a position to glean in the field and bring forth fruit during the time of harvest.

### b) Different

Ruth looking upon herself as *different* than Boaz's handmaidens (2:13), taken contextually, would again refer to *her past Gentile heritage,* to the fact that she had been brought into a family relationship through a means other than natural birth, *different* from the way in which the handmaidens had been brought into this relationship.

A secondary teaching could perhaps be seen in the antitype through dealing with faithful and unfaithful Christians, though, contextually, that is not the subject at hand.

The book does not deal with two classes of Christians in this respect beyond chapter one, beyond the last mention of Orpah. The book, beyond this point in the opening chapter, deals solely with the faithful in the antitype.

Thus, it would be out of line with the context to see the difference between Ruth and the handmaidens in verse fourteen as a reference to faithfulness and unfaithfulness among Christians.

Israel, in the antitype, had rejected the proffered kingdom. And God called into existence an entirely new nation — one which was neither Jewish nor Gentile — and has offered to those comprising this new nation the same thing which had been offered to, spurned by, and taken from Israel (*cf.* Matt. 21:43; I Peter 2:9, 10).

Those comprising this new nation who have received the message are like Ruth in the type. They are members of the family

But, though grafted into the good olive tree, they are *different* than the natural branches which have been broken off. They have accepted the message, not rejected it as the broken off, natural branches (the natural seed of Abraham) had done.

And, for this reason, they are the ones now seen as being allowed to bring forth fruit in relation to the kingdom (Matt. 21:43). They are the ones being shown grace in Christ's eyes in this respect and being allowed to glean *a provided harvest in the field* (Ruth 2:15, 16).

### *2) Time of Gleaning*

The time of gleaning is during the present dispensation, during the time in which the Spirit is in the world calling out a bride for God's Son. And the Spirit has been provided with an entire dispensation — lasting 2,000 years — to acquire the bride.

Accordingly, the Book of Ruth presents truths surrounding particular facets of this present work of the Spirit. The Book of Ruth deals centrally with Christian faithfulness and the end result during the time of harvest, not centrally with unfaithfulness and the end result.

The book does begin by showing both sides of the picture, showing the attitude and activities of both Ruth and Orpah as they began a journey toward another land with Naomi.

But, after the book relates a sharp division between the two (Orpah who separated herself from Naomi and turned back, and Ruth who

remained with Naomi and continued the journey), matters continue with Ruth alone. Orpah, who left Naomi and turned back, could have no part in that which Ruth was about to experience.

Thus, Orpah could have no part in that seen beyond this point in the book and is, consequently, not mentioned again. And with the book centering on the activities of Ruth in this respect, the book provides a wealth of information surrounding guidelines pertaining *to Christian faithfulness and the end result of faithfulness.*

Suffice it to say, unfaithfulness is not dealt with in this book beyond the beginning of the journey toward another land, beyond the things seen in the first part of chapter one. *Faithfulness alone* is the subject dealt with throughout the remainder of the book.

Then the length of time in which Christians, typified by Ruth, are to be busy in the Master's field after this fashion is stated in a simple and concise manner. It is "until even" on the one hand, and it is "unto the end of barley harvest and of wheat harvest" on the other (2:17, 23).

It is *a present work which is to continue throughout the lives of Christians UNTIL the end of the dispensation.*

### 3) Method of Gleaning

One of the most difficult things for Christians to do in the harvest, though one of the most important, is to simply *wait upon the Lord to provide.* It is the Lord of the harvest Who supplies that which Christians are to reap, *which He supplies in His way and time.*

And Christians *MUST wait upon the Lord* to make known and reveal that which He has for individual Christians to gather and work with in the harvest.

Note the words of Isa. 40:31 with respect to waiting upon the Lord:

> "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

Or, note the complete panorama of the matter as set forth in II Tim. 2:10-12. The context (vv. 4, 5, 8) clearly reveals that *Paul's gospel* (having to do with *present and future aspects of salvation,* not past) and matters pertaining to *regality* are in view:

> "Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal [Gk., *aionios,* contextually, 'age-lasting'] glory.
>
> It is a faithful saying: For if we be dead with him [that shown by baptism, and by the present loss of the soul], we shall also live with him [that foreshadowed by rising from the waters of baptism, and by the future salvation of the soul]:
>
> If we suffer [*lit.,* 'patiently endure'], we shall also reign with him: if we deny him [relative to patient endurance, *i.e.,* if we do not patiently endure], he also will deny us [relative to His reign, *i.e.,* we will not reign with Him]."

The complete picture has to do with dying to self while walking in resurrection life, as one patiently endures under trials and testings, waiting upon the Lord of the harvest to provide throughout the time of harvest.

If a Christian allows these things to occur in his life in this manner, Christ, in turn, will allow that Christian to have a part in His coming reign. That Christian will come into a realization of the salvation of his soul during the coming day of Christ's glory and power.

However, the inverse of that is also true.

If a Christian doesn't deny self, walk in resurrection life (which he can't do if he doesn't deny self), and patiently endure under trials and testings, that Christian will lose his soul and have no part with Christ during the coming day of His glory and power.

### *a) Gathering*

In the type, Ruth was told to keep her eyes upon "the field." And Boaz instructed his men to "let fall also some of the handfuls of purpose [sheaves from the bundles] for her, and leave them, that she may glean them, and rebuke her not" (2:9, 16).

The time of harvest is that simple to grasp and understand. The Christian, walking in resurrection life and patiently enduring under trials and testings as he waits upon the Lord of the harvest, is simply to keep his eyes upon the field.

*He is to be alert, and he is to watch;* and the Lord of the harvest will, Himself, provide that which is to be gleaned by *the waiting Christian.*

The Christian is not to become impatient and run ahead of the

Lord, seeking to gather in and work with something outside the scope of that which the Lord has for that person. Rather, he is simply *to wait*. He is to "wait upon the Lord" to supply that which the Lord has for that person and wants that person, not someone else, to reap.

Again, this is one of the most difficult things which Christians find about the Christian life. They too often find themselves listening to some well-meaning but ill-informed Christian telling them that they should be out doing something.

And, rather than simply waiting upon the Lord to find out what the Lord wants them to do, they find themselves running ahead of the Lord, seeking to do that which another Christian has told them that they should be doing.

In so doing, they find themselves *working in the wrong realm* (entering a door which they themselves have opened) when they should be *waiting for the right realm* (waiting for the Lord to open the door for them).

And the end result can only be confusion and chaos introduced into the Lord's plans and purposes for the lives of the individuals involved.

A Christian *MUST wait upon the Lord, remaining attentive and keeping his eyes open as he waits*. There is *NO other way* if the harvest is to be realized from a correct Biblical perspective.

### b) Working With

Another thing relative to the harvest stands out in the text — something of utmost importance and significance.

Ruth, after she had gleaned in the field throughout the day, "beat out that she had gleaned," leaving "about an ephah of barley" (2:17). That is, she didn't confine her work to just one part of the task — gathering the grain which had been left for her. Rather, after gathering the grain, she worked with that which she had gleaned, removing the grain from the stalk. She worked with that which she had gleaned until the valuable part alone remained.

And so it is with Christians today. They are not to confine themselves to just one part of the task. They, for example, are not to cease their work following the proclamation of the message of salvation by grace through faith.

Rather, once a person has been saved, they are then to continue their work with that which has been taken from the field. They are then to provide instruction concerning why the person has been saved. They are then to proclaim all the various facets of the message surrounding the coming glory of Christ. And they are to provide this instruction until a certain revealed time.

Remaining within the framework of the type, they are to reap stalks of grain from the field. Then they are to continue the harvest, working with that which has been gleaned from the field.

And they are to continue this work until that which is worthless has been separated from that which is of value. They are to continue this work until individuals have been brought from immaturity to maturity (from a *gnosis* to an *epignosis* understanding of the Word), until they have been grounded in "the faith" (Eph. 4:11-15).

Note how Paul conducted his ministry along these lines (*cf.* Acts 20:20-32; Col. 1:1-29).

And note Paul's command in his second epistle to Timothy, along these same lines:

> "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry" (4:5).

The word "evangelist" (Gk., *euaggelistes*) means, *a proclaimer of good news.* The word is not used in Scripture in the narrow sense in which it is often used in Christendom today — one proclaiming only the good news of the grace of God. Scripture uses this word in a much broader sense.

Timothy, being told to "do the work of an evangelist," was simply being told *to proclaim the good news.* What good news was he to proclaim?

The context itself has to do with the good news of the coming glory of Christ (*cf.* 3:15; 4:1, 7, 8). Thus, contextually, this facet of the good news would be foremost in view.

But there is another facet to the good news — a preceding facet — the good news of the grace of God. And the command to Timothy could not preclude this facet of the good news, though the context deals with the other.

In other words, if Timothy was dealing with the unsaved, he was to proclaim the good news of the grace of God. He *COULDN'T* proclaim anything else to them, for they were still "dead in trespasses and sins." They were incapable of spiritual discernment (I Cor. 2:14).

But, once they had "passed from death unto life," he was no longer to proclaim the good news of the grace of God to them. Such would be meaningless, for they had already heard and responded to this message.

He was *THEN* to proclaim the good news of the coming glory of Christ, for now they could understand spiritual truth (I Cor. 2:9-13).

Either way though he would be doing the work of *an evangelist.* That is, he would be proclaiming good news, whether relative to the grace of God or the coming glory of Christ.

And placing this within the framework of the type in Ruth chapter two, the same person proclaiming the good news of the grace of God to the unsaved is then to proclaim the good news of the coming glory of Christ to those responding.

And he is to continue the latter until the wheat has been separated from the chaff, else the Lord of the harvest will, Himself, have to make this separation at the judgment seat.

> (In the preceding respect, there is often a non-Biblical distinction made between an "evangelist" and a "pastor-teacher," as seen in Eph. 4:11. In actuality, their message is *the same.* It involves both *the gospel of the grace of God* and *the gospel of the glory of Christ.*
>
> The difference in their ministries would lie more in the fact that a pastor-teacher has a flock entrusted to him, which means that the emphasis in his ministry would undoubtedly fall more into the latter category than the former.
>
> But the fact remains. Both the evangelist and the pastor-teacher are to proclaim *the whole of the good news,* with circumstances determining where the emphasis is to be placed.)

## Dwelling with Naomi

Very briefly, attention should again be called to the fact that Christians, during the time of the harvest, *MUST* dwell in the antitype of that seen through Ruth dwelling with Naomi during this time (2:23;

*ref.* Chapter II in this book). "Naomi" typifies *Israel* in the account, and Naomi is seen instructing Ruth in two realms:

*1) Relative to the harvest.*

*2) Relative to preparation for meeting Boaz on his threshing floor at the end of the harvest* (2:2, 19-3:4).

The thought of the wild olive branches grafted into a good olive tree receiving instruction in these two realms, emanating from Israel, would be a reference to *instruction received from the Word of God.*

The Spirit gave *this Word* in time past through Jewish prophets (Ps. 147:19, 20; Rom. 9:4; II Peter 1:21); and the Spirit uses *this Word ALONE* as He leads Christians into a knowledge of *the truth* (John 16:13-15), allowing Him to then lead them *in all matters pertaining to faith and the spiritual walk* (Rom. 8:14; *cf.* vv. 13, 18-23).

Christians coming into *a knowledge of the truth* — moving from a *gnosis* to an *epignosis* understanding of the Word — is fundamental and primary.

*ONLY through such a knowledge can they come into an understanding of the various things about the harvest and that which lies ahead.*

# 7

## Preparation for Meeting Boaz

### *Wash, Anoint, Put on Raiment*

"Then Naomi her mother-in-law said unto her, My daughter, shall I not seek rest for thee, that it may be well with thee?

And now is not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth barley tonight in the threshing floor.

Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor…" (Ruth 3:1-3a).

Ruth chapter two and the first part of chapter three present a wealth of information pertaining to the manner in which Christians are to properly govern their lives during the present dispensation. And governing their lives in this manner is with a view to their ultimately reaching *a revealed goal,* brought to the forefront in chapter one, referred to again in chapter three, and seen realized in chapter four.

The facet of the Christian life seen in chapter two and the first part of chapter three has to do with *the harvest during the present dispensation (ch. 2)* and with *preparation for meeting Christ on His threshing floor, at His judgment seat, following the harvest, following the dispensation (ch. 3a).*

Then *the goal,* having previously been brought to the forefront in chapter one, has to do with *an inheritance in another land,* referred to in connection with *a time of rest* in chapter three, and seen realized in *a regal setting* in chapter four.

## A Word Picture

The Book of Ruth, in its type-antitype structure, presents one of a number of parallel word pictures about the Church which God has provided in the Old Testament Scriptures, beginning in the Book of Genesis. And these different word pictures, viewed together, form *a complete picture* of the antitype, allowing individuals to properly see and understand all the various things about the antitype.

The Book of Ruth, in this respect, simply adds another dimension to *an already existing and developing picture,* providing more details and information in numerous realms.

Only through viewing all of the types together, in the light of the antitype, can *the complete Biblical picture* be seen and understood in all its clarity and fulness, exactly as God revealed the matter in His Word.

Should one type be ignored or removed, the picture resulting from the other types would be incomplete. There would be something lacking in the picture which the reader would, as a result, not see.

And, failing to see that which was lacking could only leave the reader without all the necessary information to properly understand things exactly as God revealed them, leaving himself open to the possibility of error in this area of Biblical study and interpretation.

Thus, the things opened up and revealed in the Book of Ruth have their basis in revelation which begins in Genesis and continues through the other four books of Moses, then through Joshua and Judges.

But, revelation in Ruth by no means completes the picture, no more so than did any previous revelation on the subject complete the picture. Rather, revelation in Ruth simply adds to *an already existing and developing picture,* providing a different facet of the picture, adding details, and placing the emphasis in a particular realm (as does any revelation on the subject beyond the original type).

Then God continues beyond the Book of Ruth with the developing picture through additional revelation. And He continues *until the picture is complete, EXACTLY as He would have man see the picture.*

Ruth chapter two, dealing with the harvest, covers one such part of this developing picture; and the beginning of chapter three, dealing with preparation for meeting the Lord of the harvest on His threshing floor at the end of the harvest, covers another inseparably related part

of the developing picture.

The previous two chapters in this study on the Book of Ruth have dealt with the former — *with work in the field during the time of harvest.* And this present chapter will deal with the latter — *with preparation for meeting Christ at His judgment seat, following the harvest.*

## A Threefold Preparation

Preparation for meeting Christ at His judgment seat is set forth in Ruth 3:3 in a threefold manner:

1) *"Wash thyself."*
2) *"Anoint thee."*
3) *"Put thy raiment upon thee."*

And this verse is unique in Scripture with respect to *a complete and concise statement* pertaining to the subject at hand. This is a verse which, in the realm of the salvation of the soul (*cf.* Heb. 10:36-39; I Peter 1:4-11), could be compared to Acts 16:30, 31, dealing with salvation by grace through faith (*cf.* Eph. 2:8, 9).

Ruth 3:3 is addressed to saved individuals, relating exactly what must be done if these individuals (Christians) would one day come into a realization of the salvation of their souls, ultimately entering into *the rest* set forth in verse one.

And, though different parts of this threefold preparation are dealt with numerous places throughout Scripture, this is *the ONLY place* in all Scripture where everything is brought together and the matter is stated in so many words, in a complete manner, such as can be seen here: *wash…anoint…put on raiment.*

Correspondingly, Acts 16:30, 31, asking and answering a question concerning salvation, refers to a subject dealt with numerous places throughout Scripture as well. But these two verses form *the ONLY place* in all Scripture where the question and answer surrounding salvation by grace appear together in so many words, in a complete manner:

*"What must I do to be saved?"*
*"Believe on the Lord Jesus Christ, and thou shalt be saved…"*

In the preceding respect, there should be *NO* controversy pertaining to the whole realm of soteriology (doctrine of salvation) — not only *past* (seen in Acts 16:30, 31) but *present* and *future* as well (seen in Ruth 3:3).

But, though controversy shouldn't exist — for Scripture is *clear* on the matter — *EXACTLY the opposite is true.*

Regardless of *the clarity* of Scripture, *mass confusion* exists in a large segment of Christendom today pertaining to this complete threefold realm of soteriology.

And, viewing that which is occurring, the reason for this confusion is easy to understand:

> The Old Testament types — *the word pictures which God has provided to open up, shed light upon, and help explain the antitype* — have been largely ignored.
>
> That is to say, whether dealing with salvation by grace in Acts 16:30, 31 or the salvation of the soul in Ruth 3:3, confusion exists mainly because man has ignored the study of Scripture after the manner in which God structured His Word.

In order to remain within a completely Biblical perspective in any realm of soteriology — past, present, or future — only *ONE way* for proper Biblical study exists:

The complete word picture in the Old Testament and the antitype in the New Testament *MUST* be viewed and studied together, in the light of one another, running all the checks and balances. There can be *NO proper understanding* of soteriology — whether in the Old Testament or in the New Testament, whether past, present, or future — *apart from placing the Old Testament types alongside the New Testament antitype and studying them together.*

In this respect, *God has provided the types so that man can properly understand the antitype.*

And, with this in mind, note the three parts to Ruth 3:3 as they relate to proper preparation for meeting Christ on His threshing floor, at His judgment seat, when the harvest is over.

### *1) Wash Thyself*

The basis for this part of the type is seen in a previous type, from

the Book of Exodus. Its basis is seen in a part of the central Old Testament type dealing with the whole of the Christian life — from the type dealing with the Israelites under Moses (I Cor. 10:1-11).

The Israelites under Moses had been removed from Egypt for *a revealed purpose.* These Israelites possessed a calling, and that calling had to do with the nation of Israel realizing the rights of primogeniture, as God's firstborn son, in another land (*cf.* Ex. 4:22, 23; 19:5, 6).

En route to that land, at Sinai, the tabernacle ministry with its priestly activity was established. And, within this tabernacle ministry, performed by Aaron and the priests ministering with him, basic truths pertaining to the first part of the command seen in Ruth 3:3 were established.

Priests were taken from the tribe of Levi, and these priests, upon their entrance into the priesthood to perform priestly functions, were given a bath. Their complete bodies were *bathed* at this time, an act never to be repeated (Ex. 29:4).

Then, once they had entered into their priestly ministry, *washings* of another type were to occur, which had to do with parts of the body, not with the whole body. And these washings were solely for those whose complete bodies had previously been bathed. These were washings occurring during the course of their ministry as priests.

Priests ministering between the brazen altar in the courtyard and the Holy Place of the tabernacle became defiled during the course of their ministry. They still lived in a world where sin and death were present, and they still possessed the old sin nature. And ministering under these conditions, this defilement was shown through their hands and feet becoming soiled, necessitating cleansing.

To provide this cleansing, there was a brazen laver in the courtyard of the tabernacle, located between the brazen altar and the Holy Place. This laver had upper and lower basins filled with water; and the priests, ministering between the brazen altar and the Holy Place, though their complete bodies had been bathed upon their entrance into the priesthood, had to stop and wash their hands and feet prior to entering into the Holy Place.

They had to stop at the brazen laver and wash that which had become soiled prior to entering into the place where there was a seven-leafed candlestick, a table of shewbread, an altar of incense,

and a veil separating them from God's presence in the Holy of Holies (Ex. 30:18-21).

It was these established truths pertaining to washings within the Mosaic Economy which Jesus drew from in John 13:4-12 when He washed the disciples' feet.

In this account, Jesus, following supper, arose, laid aside His garments, girded Himself with a towel, poured water into a basin, and began to wash the disciples' feet.

But when He came to Peter, there was an adverse reaction. Peter, in a very emphatic manner (a double negative appears in the Greek text), said, "Thou shalt never wash my feet!" Jesus responded, "If I wash [Gk., *nipto,* referring to a part of the body] thee not, thou has no part with me" (v. 8).

This was near the end of Christ's earthly ministry, preceding His crucifixion. Christ's ministry (along with the ministry of the disciples whom He had called and sent out) had centered around one thing — an offer of the kingdom of the heavens to Israel, conditioned upon the nation's repentance (Matt. 4:17-25; 10:1-8). And Christ's statement, within context, *could ONLY have been understood ONE way by the disciples*.

Unless they allowed Christ to wash their feet, as He was demonstrating and doing, they could have no part with Him in the kingdom being proclaimed and offered to Israel.

Peter, evidently knowing that Christ was referring to a place in the kingdom with Him, and desiring one of these places above everything else, responded to Jesus' statement by saying, "Lord, not my feet only, but also my hands and my head" (v. 9).

And, as evident by Peter's response, if allowing Christ to wash his feet was a prerequisite to his having a part with Christ in the kingdom, then he wanted to go beyond this. Peter wanted Christ to wash his complete body, making absolutely sure that he would have a part with Him in the kingdom.

But Jesus then stated, "He that is washed (Gk., *louo,* referring to the complete body] needeth not save to wash [Gk., *nipto,* referring to part of the body] his feet, but is clean every whit…" (v. 10a).

Jesus could only have been alluding to washings of both the complete body and parts of the body experienced by the Levitical priests in the type (in the Septuagint translation [Greek translation] of the

Book of Exodus, the words *louo* and *nipto* are used to show the same distinction seen in John 13:8-10 [*cf.* Ex. 29:4; 30:18-21; 40:12-15]). And Jesus' actions in this passage in John's gospel, pointing to a future high priestly ministry which He was to occupy following His resurrection and ascension, would have to be understood in the light of this overall Old Testament type.

> (Note that this act of washing the disciples' feet, as the washings in the O.T. type, had no power in and of itself. This washing, as all washings seen in Scripture, was symbolic of something else; and the power lay in that to which the act pointed, that which it foreshadowed.)

The washings associated with the Levitical priests in the Old Testament (a washing of the complete body, followed by washings of parts of the body), in turn, pointed to, foreshadowed respectively, both *Christ's past work at Calvary* and *His present work in the heavenly sanctuary.*

Christ died for our sins, providing a cleansing typified by the complete bath which the priests were given upon their entrance into the priesthood. And Christ presently ministers as our High Priest to provide subsequent cleansings, typified by the subsequent cleansings at the laver in the type.

Thus, Christ, through washing the disciples' feet in John chapter thirteen, was demonstrating truths typically seen through the Levitical priests washing their hands and feet at the laver in the courtyard of the tabernacle as they carried out their priestly ministry on behalf of those forming the nation of Israel.

Then, the allusion to a washing of the entire body which Christ made as He was about to wash Peter's feet, was a reference to the prior experience of the priests upon their entrance into the priesthood.

And, as in the type, Christ's present ministry in the heavenly sanctuary *is solely for the saved,* for those who in the antitype of the experience of the Levitical priests at the time of their entrance into the priesthood have already had their complete bodies washed, never to be repeated.

Christ's present ministry is for those forming *the one new man* "in Christ," for those who have been saved in past time and are now in a position to receive cleansing from present defilement through Christ's present ministry in the sanctuary.

Thus, as in the type, Christ's present ministry *has NOTHING to do with the unsaved.* The unsaved are dealt with solely on the basis of Christ's past work at Calvary — His death and shed blood.

As previously stated, from a typical standpoint, the unsaved being dealt with in this manner is connected with the Levitical priests receiving a complete bath upon their entrance into the priesthood, not with subsequent washing of the hands and feet.

It is *ONLY* after a person has been saved, has passed from death unto life, that he can be dealt with on the basis of Christ's present work in the sanctuary — performed by a living Christ, on the basis of His shed blood on the mercy seat.

(Jesus' statement in John 13:10, 11 is often used in an effort to show that Judas was not among those viewed as having been washed completely, as the other disciples, placing him in an unsaved state. However, the passage can't be understood in this manner, for it would be out of line with both Jesus' actions in this chapter and other Scriptures dealing with the disciples and their ministry.

It appears clear from John 13:12 — "after he had washed their feet" — that Christ washed the feet of all twelve disciples, with no distinction made between Judas and the other eleven in this respect. And He could not have included Judas among those whose feet He had washed apart from having looked upon Judas in the antitype of previously having had his complete body washed.

Christ's act of washing the disciples' feet in John chapter thirteen foreshadowed His present ministry in the heavenly sanctuary, which *is for the saved ALONE.* Thus, through this act of washing Judas' feet, Christ acknowledged something which is really not even an issue in the text [or any other text in Scripture for that matter] — that Judas was *a saved individual, NOT unsaved as is so often believed and taught*.

In this respect, John 13:10b, 11 would have to be understood in the sense of Judas' uncleanness being associated with Christ's present actions [washing a part of the body, following a complete bath]; and, as stated in the text, it had to do with Judas' future actions — betraying Christ [v. 11].

Judas' betrayal of Christ, mentioned in this verse, could, in no way, be a grounds for questioning his salvation. If it were, salvation would be brought over into the realm of works, where it *CAN'T* exist [*e.g.*, note that Peter denied Christ three times — a similar act in many respects

(Matt. 26:58, 69-75); and his salvation *CAN'T* be brought into question for this denial, for exactly the same reason that Judas' salvation *CAN'T* be brought into question for his betrayal].

It would really make no sense to associate Judas' actions with saved-unsaved issues [which have to be read into the text to do so]. On the other hand though, it would make perfect sense to associate his actions with *unfaithfulness* [as Peter's subsequent actions, also foretold by Jesus immediately before they occurred], which is really what the text deals with.

Then note Jesus' previous calling of Judas as one of the Twelve, to be numbered among those carrying the good news pertaining to the kingdom of the heavens to Israel.

It would be completely untenable to believe that Jesus would call someone among the Twelve, who was spiritually dead, to carry a message necessitating spiritual life and understanding to a nation possessing spiritual life and capable of this type understanding.)

I John 1:5-2:2 is another New Testament passage which deals specifically with cleansing provided through Christ's present ministry in the sanctuary, drawing from the typology of the tabernacle and the ministry of the Levitical priests.

And, with that being the case, the only way in which this section of Scripture can be properly understood and explained is through continual reference to the type, given to shed light upon the antitype.

This section of Scripture begins with a reference to *light* and *darkness* (1:5-7a). Individuals either walk *in light* or *in darkness,* and two things exist for those walking in light which do not exist for those walking in darkness:

1) They have fellowship with the Father and the Son.
2) They receive continuous cleansing from their sins.

Then, this section in I John goes on to explain this through dealing with *confession of sin* (1:7b-10) and *Christ's high priestly ministry* (2:1, 2).

(Note that both textually and contextually, I John 2:1, 2 has to do with *the saved,* not with the unsaved. The word "advocate" [v. 1] is a translation of *parakletos* in the Greek text [*cf.* John 14:16, 26; 15:26; 16:7; *ref.* Chapters III, IV in the author's book, *Search for the Bride*], and the word "propitiation" [v. 2] is a translation of *hilasmos* in the Greek text.

*Hilasmos* is derived from the same root form as the word for "mercy seat" [*hilasterion*] in Heb. 9:5. And Christ's high priestly work in the heavenly sanctuary, on the basis of His shed blood on the mercy seat, is what is in view in I John 2:1, 2.

"The whole world" at the end of verse two would have to be understood contextually. Salvation by grace is not in view in the text or context, and the expression would have to be understood in the same sense as seen in Col. 1:6, 23, where salvation by grace is not in view either.)

Thus, this whole section in I John is about *keeping oneself clean* through confession of sin, allowing an individual *to walk in the light and have fellowship with the Father and with His Son.*

And this is all made possible *through Christ's present ministry in the sanctuary, on the basis of His shed blood on the mercy seat.*

That seen in this section of Scripture can be properly understood and explained only through referring back to the layout of the tabernacle and the ministry of the Levitical priests as they carried out their priestly duties. *Light* e*xisted ONLY one place in the tabernacle* (aside from the fact that *God is Light* and dwelt in the Holy of Holies). *The ONLY light* in the tabernacle came from the seven-leafed golden candlestick in the Holy Place. And *the ONLY way* a priest could enter into the Holy Place, where light existed, *was to first wash his hands and feet at the laver in the courtyard.*

*ONLY THEN* could he enter the place where light, a table of shewbread, an altar of incense, and a veil separating the person from God existed. Otherwise, if he did not wash his hands and feet, he would find himself *on the wrong side of the laver,* separated from the light, the table of shewbread, the altar of incense, and the veil in the Holy Place.

He, in the words of I John 1:6, would be *walking in darkness, separated from fellowship with the Father and with His Son.*

In this respect, two types of Christians are seen in the opening section of I John — *faithful* and *unfaithful* — those who allow Christ to wash their feet, and those who do not. And teachings surrounding the matter, to aid in one's understanding, are drawn from Old Testament typology.

### 2) Anoint Thee

"Oil" is used in Scripture for anointing purposes, and "oil" was used in this manner in the Old Testament to anoint prophets, priests, and kings. And there was a connection between the use of oil after this

fashion and the Holy Spirit coming upon an individual to empower him for the office to which he was being consecrated.

The anointing of Saul and David would be two such examples (I Sam. 10:1, 6; 16:13). The Spirit came upon each following their being anointed, to empower them for the regal tasks which they were to perform.

Then the parable of the ten virgins in Matt. 25:1-13 sets forth matters as they would exist relative to the Holy Spirit and Christians during the present dispensation.

Note that this parable has to do with the kingdom of the heavens, which, at the time when the parable was given, *had been taken from Israel*. And the kingdom was taken from Israel with a view to a new nation being called into existence, which would be allowed to bring forth "the fruits thereof" (*cf.* Matt. 21:33-43; Eph. 2:11-15; I Peter 2:9, 10).

Thus, the parable of the ten virgins, — with the facet of the kingdom in view *NO longer applicable to Israel — could ONLY apply to those forming this new nation — to Christians.*

All ten of the virgins had oil in their vessels, but only five possessed an extra supply of oil (vv. 2-4, 7, 8). That would be to say, all Christians have oil in their vessels, but not all Christians possess an extra supply of oil. That is, all Christians are indwelt by the Spirit, but not all Christians are filled with the Spirit.

(For additional information on the parable of the ten virgins, refer to Chapters XII-XV in the author's book, *Prophecy on Mount Olivet*.)

The Spirit indwelling an individual occurs at the time of the birth from above (I Cor. 3:16; 6:19). An individual, at this time, is immersed in the Spirit, which places him "in Christ," making him part of *the one new man* and Abraham's seed, because Christ is Abraham's Seed (*cf.* Matt. 3:11; I Cor. 12:13; Gal. 3:26-29).

But the filling of the Spirit is another matter entirely. The filling of the Spirit occurs subsequent to the indwelling of the Spirit and may or may not occur in a Christian's life.

The filling of the Spirit is connected with receiving the Word of God, and, at the same time, allowing the indwelling Spirit to lead the individual into all truth.

The filling of the Spirit is connected with Christian maturity. The two go hand-in-hand in this respect. From a Biblical standpoint, the more a person matures in the faith — which *could ONLY be part and parcel with dwelling in the Word and allowing the Word to richly dwell in the individual* — the more that person can be said to be filled with the Spirit.

Note parallel verses in two companion epistles, Ephesians and Colossians, relative to the filling of the Spirit:

> "And be not drunk with wine, wherein is excess; but be filled with the Spirit.
>
> Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph. 5:18, 19).

> "Let the Word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3:16).

In Ephesians, Christians are commanded *to be filled with the Spirit;* and in the parallel section in Colossians, Christians are commanded *to let the Word of Christ dwell in them richly in all wisdom.*

The latter relates *HOW* the former is accomplished.

Thus, the importance of spiritual growth unto maturity in this manner *CANNOT* be overemphasized. Spiritual growth unto maturity is inseparably related to the filling of the Spirit, a necessity for Christians if they would be properly prepared for meeting Christ at His judgment seat.

> (For additional information on the filling of the Spirit, refer to the author's book, *Salvation of the Soul*, Chapter IV.)

Matters have been *SET* in the type, and the antitype *MUST* follow the type in exact detail.

As Ruth could not be properly prepared for meeting Boaz apart from being anointed, neither can Christians be properly prepared for meeting Christ apart from being filled with the Spirit.

### *3) Put Thy Raiment upon Thee*

Scripture presents only two positions relative to the raiment in view. An individual is seen as being either *clothed,* or *naked.* There is

no middle ground where one is seen partially clothed (*cf.* Matt. 12:30).

Thoughts pertaining to raiment — being clothed or not being clothed — are set forth very early in Scripture, in the opening three chapters of Genesis.

Adam's and Eve's bodies, prior to the fall, could only have been enswathed in a covering of glory. God is covered "with light as with a garment," and man, created in the "image" and "likeness" of God could only have been arrayed in a similar manner prior to the fall.

Man lost this covering at the time of the fall and found himself separated from God.

And, until God slew innocent animals and clothed Adam and Eve with the skins from these animals, this separation continued.

This is the way in which matters pertaining to being clothed or being found naked are set forth at the beginning of Scripture, establishing first-mention principles.

And, accordingly, this is the way matters on this subject *MUST* be seen continuing throughout Scripture (*e.g., ref.* Ex. 32:1ff; Esther 5:1).

Thoughts pertaining to the raiment in the Book of Ruth, brought over into the antitype, have to do with being properly clothed for going forth to meet the bridegroom.

The marriage and marriage festivities are in view, and being arrayed or not being arrayed have to do with *acceptance or rejection relative to the matter at hand, EXACTLY as previously established in the unchangeable foundational truths set forth in the opening chapters of Genesis* (and though the covering in Ruth is not synonymous with the covering in Genesis, *established foundational truths pertaining to acceptance or rejection still hold true, and regality is in view in both instances*).

> (For a discussion of this covering of glory in the opening chapters of Genesis, along with two different Hebrew words used for "naked" in chapters two and three, both before and after the fall, again refer to the author's book, *Salvation of the Soul* [Chapter I, pp. 4-6].)

Ruth was going forth to meet the bridegroom in the type, and so are Christians in the antitype. And an individual going forth to meet the Bridegroom *MUST* not only be properly prepared through that shown by *washing* and *anointing BUT* also through that shown by *being properly arrayed.*

And in view of that which lay ahead and that which Scripture elsewhere has to say about this matter, only one thing can possibly be in view in this part of Naomi's command to Ruth, as it relates to Christians.

*ONLY the wedding garment can be in view.*

This apparel, according to Rev. 19:7, 8 is made up of "the righteousness [*lit.*, 'the righteous acts'] of saints."

This is something which Christians progressively weave for themselves, over time, as they glean in the field and beat out the grain. And to do this work in a proper manner, with the wedding garment being progressively woven, an extra supply of oil is necessary.

That is, being filled with the Spirit for the task at hand is *an absolute necessity, for ONLY through being filled with the Spirit can a work in the spiritual realm be effectively accomplished.*

Appearing in Christ's presence in that future day *without a wedding garment* is the central issue in the parable of the marriage feast (Matt. 22:1-14) and is a central issue in the letter to the Church in Laodicea, depicting Christendom at the end of the present dispensation (Rev. 3:14-21; note particularly v. 17).

Relative to the man appearing *without a wedding garment* and the subject at hand in Matt. 22:1-14 — the wedding festivities — *the man was cast into the darkness outside the banqueting hall* (v. 13).

And relative to those in an entire Church appearing *naked in Christ's presence* and the subject at hand in Rev. 3:14-21 — ruling from His throne (v. 21) — Christ said, *"I will spue thee out of my mouth"* (v. 16).

*Clear instructions* concerning the necessary preparation have been given in the Word of God, and *clear warnings* have been sounded in this same Word concerning that which will occur if these instructions are not followed.

And Christians in possession of this Word — in possession of these instructions and warnings can go *in ONLY one of two directions:*

They can follow that stated in this revelation, *properly preparing themselves to one day appear in Christ's presence, subsequently being allowed to ascend the throne with Him.*

Or they can *NOT* follow that stated in this revelation, *NOT properly preparing themselves to one day appear in Christ's presence, subsequently being denied a position with Him in the kingdom.*

# 8

## On the Threshing Floor

### *After the Harvest*

"And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou shalt do.

And she said unto her, All that thou sayest unto me I will do.

And she went down unto the floor, and did according to all that her mother-in-law bade her" (Ruth 3:4-6).

Within the chronology of the type in the Book of Ruth, beginning with chapter three, *the harvest is over*, and Boaz is seen winnowing grain on the threshing floor (3:2).

Ruth, in turn, at this point in the type, has worked in Boaz's field throughout the time of the harvest and *has properly prepared herself* for meeting Boaz on his threshing floor (2:3-23; 3:3).

The antitype, as it relates to Christ and Christians, is simple and easy to see.

Christians, during the present dispensation, during the time of harvest, are to labor in the field of the One Whom Boaz typifies, in Christ's field.

*The field* is "the world" (Matt. 13:38). And though the world is presently under the control of Satan and his angels, *it belongs to Christ* — in the same manner as and connected with Christ being "born King," or presently possessing "all power…in heaven and in earth" (Matt. 2:2; 28:18).

But the day when Christ will take control of His field, the world, exercising His kingship and manifesting His power, is yet *future.*

This will occur *ONLY* following that future time when Satan and his angels have been put down, with the world, at that time, coming under the control of Christ and His co-heirs.

Then, Boaz winnowing grain on his threshing floor foreshadows Christ making the same type separation — separating that which is of value from that which is worthless — at His judgment seat (*cf.* Matt. 3:11, 12).

And the manner in which Ruth was to prepare herself before appearing in Boaz's presence, on his threshing floor, can only foreshadow the manner in which Christians are to prepare themselves before appearing in Christ's presence, at His judgment seat.

This is where the type has taken us in the Book of Ruth. It has taken us *through* the harvest and through Ruth's preparation for that lying immediately beyond the harvest.

That is, the type has taken us *through* events occurring during the present dispensation, which involve the time of harvest and the time when Christians are to properly prepare themselves for that which lies immediately beyond the harvest. It has taken us *through* events of the present dispensation *to* events surrounding Christians appearing at Christ's judgment seat, *anticipating* events which lie beyond the judgment seat.

Christians appearing before Christ's judgment seat would, of necessity, *follow* their removal from the earth (commonly referred to as "the rapture") but *precede* events beginning with the redemption of the inheritance and all that is involved therein.

And *the redemption of the inheritance* is that which occupies *the center of attention* when Ruth arrives on Boaz's threshing floor.

As will subsequently be shown in this and the next chapter of this book, the redemption of the inheritance will occur in connection with and during *the judgments of the Tribulation* (those under the seven seals, the seven trumpets, and the seven vials [Rev. 6:1ff]).

And, with these things in mind, if a proper chronology of events occurring at the end of the dispensation is to be seen (events particularly as they would relate to Christians and the Tribulation, along with the revelation of the bride at the judgment seat and the bride subsequently becoming the Lamb's wife), that part of the word picture which God has provided through events in the Book of Ruth *CANNOT be ignored.*

Though previous types present the same chronology — Gen. 5-8; 18, 19, dealing with Enoch's removal preceding the Flood, and with Lot and his family's removal preceding the destruction of the cities

of the plain — some Bible students have singled out and used these types, apart from other types dealing with the subject, to teach that the Church will go through part or all of the Tribulation. But subsequent types, providing additional details, clearly show that this is an incorrect way to view these types.

When the Old Testament word picture is viewed *in its completeness,* it can be clearly seen that the types in Gen. 5-8, 18, 19 cannot be used in this manner. Rather, from the complete word picture, one can clearly see that these types *MUST* be understood from the same standpoint as seen in the Book of Ruth — from the standpoint of the Church being removed preceding any part of the Tribulation.

It is simply *NOT possible* to include the Book of Ruth in the Old Testament word picture pertaining to Christians at the end of the present dispensation and see the Church going through any part of the Tribulation.

Bible students viewing matters contrary to this (and many do) *ALL make the same basic mistake.* And a person doesn't have to spend time either listening to or reading their material to know this, for if they were *NOT* making this mistake, they would *NOT* be dealing with the matter in this erroneous manner. Rather, they would be presenting the matter correctly.

The nature of the mistake being made can be stated and explained in a simple manner. Those making the mistake *have NOT looked at and studied the matter from the standpoint of the way in which God structured His word when given by the Spirit through Jewish prophets.*

That is to say, they *have NOT looked at and studied the complete word picture in the Old Testament* (all of the types bearing on the subject, forming the complete word picture), set the complete picture alongside the antitype in the New Testament, and run all the checks and balances.

The most that any of them have done with the Old Testament word picture is to look at part of this picture (part of the types on the subject), leaving them with an incomplete picture.

Then they have tried to understand the antitype in the light of that which is incomplete (though many have ignored the types altogether and have viewed a multiplicity of New Testament verses dealing with end-time events rather than the antitype per se, often

further complicating the issue since they have failed to begin with the proper foundation).

Thus, it is no wonder that numerous individuals studying Scripture in this manner erroneously conclude that the Church, or any part of the Church, will go through either part or all of the Tribulation. They have not begun with a complete word picture in the Old Testament and properly followed through with the antitype in the New Testament.

And, to carry the matter a step further, this is what's wrong with any false teaching which one finds within Christendom. The teacher, to be assured of accuracy, *MUST* begin at the point where God began and study Scripture after the manner in which God structured His Word. He *MUST* begin with a complete Old Testament word picture, exactly as God gave it (in different parts [different types, different ways], showing different facets of the picture) and proceed from there.

*NO substitute or ANY other way exists for a proper study of the Word of God.*

(For a discussion of the different parts of *the complete O.T. word picture in the light of the antitype,* as it pertains to the removal of the Church at the end of the dispensation, refer to Appendix II in this book.)

Then, there is another major positive factor about adding the Book of Ruth to the Old Testament word picture. This is a book which covers that seen in both the epistles and the Book of Revelation in its type-antitype structure.

And covering this complete period of time — covering not only the present dispensation but subsequent events surrounding the judgment seat and the Tribulation as well — the Book of Ruth, possibly more so than any other book in the Old Testament, shows the proper way in which the whole of the latter part of the New Testament is tied together. This book shows the proper relationship between the epistles and the Book of Revelation, along with how certain events throughout the period of time seen in both must be placed in their proper chronological order.

That is to say, events in the Book of Ruth form an overall type paralleling that seen in the New Testament epistles, continuing into the Book of Revelation (with seven short epistles seen in Rev. 2, 3, further showing the relationship of this book to the preceding twenty-one epistles).

And if that part of the word picture provided by the Book of Ruth is ignored, a person reading and studying the epistles and the Book of Revelation *will NOT have a completely proper foundational guide for a number of things* — not only things in the epistles but particularly things presented in the opening five chapters of the Book of Revelation, along with the relationship of the things presented in these chapters to the things presented in subsequent chapters (in chs. 6-20).

Large sections of the Old Testament (particularly parts of Genesis, along with the Books of Exodus, Esther, and Daniel) have a direct bearing on a proper understanding of things presented in the epistles and things presented particularly in the Book of Revelation, with each presenting a different facet of the matter.

And the Book of Ruth is another vital part of this picture, presenting a different facet yet. The Book of Ruth opens up a chronology of events which, in the antitype, begin in the New Testament epistles (chs. 1-3a) and end in the Book of Revelation (chs. 3b, 4).

Thus, going back to and studying the Book of Ruth, a person can more clearly see and understand the proper relationship of the epistles to the Book of Revelation.

And, as previously noted, this becomes particularly important for properly understanding the opening five chapters of the Book of Revelation, seeing and understanding not only how these chapters relate to the preceding epistles but how they relate to the subsequent chapters in the book (where the Tribulation and Messianic Era are in view).

Through going back to particularly the Book of Ruth, *these chapters can be seen EXACTLY as God meant for them to be seen, from His provided guide book, given in the form of a word picture.*

With these things in mind, the remainder of this chapter and all of the next chapter will be taken up with a chronology of events revealed in that part of the Old Testament word picture provided by Ruth chapter three. And, as previously seen, this part of the overall type, this part of the complete word picture in the Old Testament, has been given *to help open up and explain the antitype in the New Testament, seen in the Book of Revelation.*

(For additional information on the Book of Revelation in the preceding respect, refer to the author's book, *The Time of the End*.)

## Events on the Threshing Floor, in Ruth

The scene in Ruth chapter three has to do with *events on Boaz's threshing floor, occurring at midnight* (vv. 2, 8). "The threshing floor" was the place where *the wheat and chaff were separated,* and the previous first use of "midnight" in Scripture (Ex. 11:4, 5) — establishing a first-mention principle — shows "midnight" being used relative to *judgment, with a view to a new beginning.*

Thus, there can be *NO question* about that which is being foreshadowed by the type in Ruth chapter three. *Ruth appearing on Boaz's threshing floor at the end of the harvest, at midnight, can ONLY be viewed as foreshadowing judgment, with a view to a new beginning, at the end of the time of harvest in the antitype,* foreshadowing events surrounding Christ's judgment seat at the end of the present dispensation (*cf.* Matt. 3:11, 12; 25:6ff).

However, rather than dealing with a separation of the wheat from the chaff, events in the type move beyond this point. When Ruth appeared in Boaz's presence, on his threshing floor, the matter at hand had to do with two things:

1) *Redemption of a forfeited inheritance.*
2) *Marriage.*

Ruth had been instructed by Naomi concerning proper preparation and that which she was to do once on the threshing floor.

Ruth was to first properly prepare herself; then, appearing in a properly prepared manner, once on the threshing floor, Ruth could follow a certain course of action, which would result in Boaz having to also follow a certain course of action in response.

The Book of Ruth, in this respect, shows a different and particular part of the events which will surround the judgment seat — that resulting from the outcome of the judgment of the faithful rather than their judgment per se.

And because of Ruth's previous actions, this could *ONLY* be viewed as a natural flow of events in the book. Ruth, during the previous time of harvest, had already separated that which was of value from that which was worthless (2:17), along with properly preparing herself for her appearance before Boaz at the end of the harvest (3:3).

Thus, insofar as *judgment* was concerned, everything had previously been dealt with; and events on the threshing floor — events having to do with *judgment* per se — could only be of a positive nature and move immediately into *the result of these things having previously been dealt with.*

Matters would be as stated in Rom. 8:1:

> "There is therefore now no condemnation [Gk., *katakrima,* 'judgment' (with negative consequences in view)] to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (KJV).

It is evident from the context that this verse has *NOTHING* to do with eternal salvation but with *EXACTLY* what the context and latter part of the verse state — *following the man of spirit rather than the man of flesh.* This is what the verses from chapter seven leading into the eighth chapter deal with, and this is what the verses continuing from the first verse in the eighth chapter deal with.

> (There is though a possible textual problem in Rom. 8:1. The words in the latter part of the verse — "who walk not after the flesh, but after the Spirit" — do not appear in many of the Greek manuscripts in our possession, though these words are present in a number of the other manuscripts.
>
> Then, further complicating the issue, Rom. 8:1 is invariably thought of by most Bible students as a verse dealing with eternal salvation, which, in the eyes of the translators, could only provide support for viewing *the latter part of the verse as spurious.* And this is evidently the main reason that most of the English versions of Scripture do not include the latter part of Rom. 8:1 in the text.
>
> It would probably go without saying that had all of the translators of the versions produced over about the past half century [a period during which most of the present-day translations were introduced] looked upon Rom. 8:1 correctly, within context, at least part of them would probably have included the latter part of the verse in the translation.
>
> And, correspondingly, this textual problem might have had an origin going back to some of the manuscript copyists themselves, leaving this part out because they didn't understand how it could be a part of the text.
>
> If the verse is understood in its correct contextual light, the latter part of the verse fits the text perfectly, going on to shed light upon and help explain the first part of the verse.

However, contending for its inclusion is not really necessary, for that part of the verse in question is repeated in verse four, where this same manuscript problem doesn't exist [a verse in the middle of subsequent verses, continuing to shed light upon and help explain verse one].)

The word "condemnation" in verse one (KJV, NASB, NIV), as previously seen, is a translation of *katakrima* in the Greek text, a compound word — *kata* and *krima. Krima* is the regular Greek word for "judgment" (*e.g.*, *krima* is translated "judgment" earlier in the book [2:2, 3; 3:8; 5:16]). And *kata,* meaning "down," is a preposition prefixed to the word, shading and adding to the meaning of the word *krima.*

The prefixed preposition makes the type judgment referred to by *krima* to be one with negative ramifications, *a condemnatory type judgment* — thus, the translation, "condemnation."

In this respect, those appearing at the judgment seat of Christ will fall into *two major categories* — those prepared (as Ruth in the type), for whom there will be *NO katakrima;* and those unprepared (which the type in the Book of Ruth doesn't deal with beyond chapter one), for which there will be *a katakrima.*

Since only the properly prepared are in view in the latter part of the Book of Ruth — as previously shown through Ruth having separated that which was of value from that which was worthless, along with properly preparing herself — matters can go immediately into and deal with the result of Ruth appearing in this manner, which is *EXACTLY* what occurs.

Ruth is seen making a request, which, because of Jewish law, Boaz could only respond to accordingly. This is what the chapter deals with — Ruth's request (shown through her actions) and Boaz's response (shown through his actions).

And it will be *EXACTLY* the same with faithful Christians appearing properly prepared at the judgment seat. They will have previously separated that which is worthless from that which is of value, along with properly preparing themselves.

Then, appearing before Christ at His judgment seat in this manner, there can be *no katakrima* for them. As in the type, matters for them can, in reality, move immediately into the realm seen in the Book of Ruth — *the redemption of the inheritance, and Christ taking the prepared bride as His wife.*

The bride, as Ruth, because of her preparedness, will be able to make *the SAME request* seen in the type (relative to the inheritance and marriage). And Christ, as Boaz, because of that which God has promised in His Word, remaining true to this Word, *will RESPOND accordingly,* as also seen in the type.

### 1) Ruth's Request

Naomi had instructed Ruth concerning that which she was to do once on Boaz's threshing floor. She was to wait until he had finished eating and drinking and had lain down for the night.

Then she was to note the place where he lay, go in, uncover his feet, and lie down by his uncovered feet.

Ruth's actions had their basis in the Mosaic Law, and they had to do with two things — a request for both *redemption* and *marriage* (*cf.* Deut. 25:5, 6; 27:20; Ezek. 16:8).

And Boaz, seeing that which Ruth had done, *would understand her actions in this respect.*

*Redemption* and *marriage* are not linked in this manner in the Mosaic Law; but over time, as seen in the Book of Ruth, they had evidently become closely associated with one another in Jewish life in instances of the nature seen in Ruth's life. And it is evident from the context (particularly from chapter four) that the complete request, seen through Ruth's actions, *clearly involved both.*

These were simple actions involving *a definite dual request*, which was made through the actions themselves. And Ruth was able to make this request because of *ONE thing — her actions prior to her appearance on Boaz's threshing floor.*

Ruth's *prior labor* in Boaz's field and her *prior preparation* for appearing before Boaz on his threshing floor had been in complete accord with instructions which she had received. Thus, *she was in a position to request of Boaz that which he alone was in a position to do in its completeness.*

### 2) Boaz's Response

Boaz knew *EXACTLY* what Ruth, through her actions, was asking of him. Nothing needed to be said; nothing needed to be explained.

She had already stated and explained everything through her actions, and Boaz responded in a completely positive manner.

Boaz, responding to Ruth's request, said:

> "…fear not; I will do to thee all that thou requirest: for all the city of my people doth know that thou art a virtuous woman" (3:11b).

Then Boaz, after telling Ruth to remain on the threshing floor with him throughout the remainder of the night, calls attention to the fact that there was a nearer kinsman than he, who must be given the first choice to carry out Ruth's request (who was later shown to be unable to fulfill all the requirements). And Ruth is assured that if the nearer kinsman will not "do the part of a kinsman," then Boaz would do as Ruth had requested (3:12, 13).

When morning came, Boaz supplied Ruth with six measures of barley, which she carried in her "vail." Ruth then went into the city, to her mother-in-law's home.

When Ruth came into the home, Naomi asked her what she had accomplished ("Who art thou, my daughter?" [KJV], could be better translated, "What have you accomplished?") Ruth told and showed Naomi everything which had transpired.

Then, Naomi, knowing what had occurred and what Boaz was about to do, said:

> "Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day" (3:18).

### *3) Antitype*

The antitype, of course, has to do with *prepared Christians at the judgment seat, individuals who will have previously acted in accord with provided instructions, previously acted in accord with the Word of God.*

*They ALONE*, following the separation of the wheat from the chaff, revealing the bride, will be in a position to do as Ruth did in the type — *request of the One on the threshing floor both redemption* (of the forfeited inheritance) *and marriage* (the revealed bride becoming the wife of the Lamb).

And Christ, in the antitype of Boaz, will do *EXACTLY* as seen in the type. He will tell the bride *to tarry* in a certain place, He will *supply*

that which the bride needs during the interim, and He will *set about to complete a required work so that a time of rest can follow.*

And Christ will follow this *SAME* course of action in that coming day for the *SAME* reason that Boaz followed this course of action in the type. A prepared bride will be present, and *God MUST remain true to that which He has promised in His Word concerning faithfulness.*

## Events on the Threshing Floor, in Revelation

The epistles, preceding the Book of Revelation, have been written to instruct Christians concerning labor in the field during the time of harvest, along with how they are to properly prepare themselves for their future appearance before Christ at His judgment seat. Each epistle presents a different facet of the matter, much like different types in the Old Testament presenting different facets of a complete picture, with all of the epistles together presenting the message in its fulness and completeness.

In this respect, that seen throughout the epistles would essentially correspond to that seen in Ruth 1-3a, with Ruth and Orpah forming the type and Christians the antitype.

But moving more to the text (Ruth 3b), to show a progression from the epistles into the Book of Revelation, note how I Thessalonians chapters four and five and Revelation chapter one deal with *EXACTLY* the same thing, with Revelation chapter one then continuing from that point in subsequent chapters.

The Church is seen being removed at the end of I Thessalonians chapter four; and chapter five continues with a reference to individuals in the Lord's Day (a reference to that previously seen, Christians removed from Man's Day on earth into the Lord's Day in heaven) and that which awaits both faithful and unfaithful Christians in that day — *salvation, or wrath* (5:9).

> (Note that the Lord's Day [or Day of the Lord] is presently in existence [*cf.* Mark 12:27; John 8:56], though *NOT* on earth. It is Man's Day which is presently in existence on earth, and Man's Day *MUST* run its course [lasting until the end of Daniel's Seventy-Week prophecy, the end of the Tribulation] *BEFORE the Lord's Day can begin on earth.*

> The reference to the Lord's Day in I Thess. 5:2-4 is, contextually, a reference to Christians being removed from Man's Day on earth into the Lord's Day in heaven [ch. 4b]. The passage has *NOTHING* to do with the earth-dwellers remaining on earth during the Tribulation, *for they will NOT be in the Lord's Day.* Rather, *they will still be in Man's Day, with the Lord's Day not beginning on earth for at least seven more years.*)

And that seen in I Thessalonians chapters four and five is *EXACTLY* what is seen in the opening chapters of the Book of Revelation as well.

In the first chapter of this book, after introductory remarks, John states, "I was ['became'] in the Spirit on ['in'] the Lord's day…" (v. 10a); and once in that day (which would have had to involve a removal from earth into heaven — from Man's Day on earth into the Lord's Day in heaven), John saw the seven Churches of chapters two and three in Christ's presence (with "seven," a number showing *completeness,* depicting the complete Church, all Christians); and Christ is depicted in *a judicial* role.

In this scene which John was shown, the girdle appears across Christ's breasts, which is where *a judge* would wear it (*cf.* Rev. 15:6); and further descriptions of Christ point *to judicial activity* (future), *NOT* to priestly activity (present). *Thus, ONLY events following the present dispensation can possibly be in view, for Christ will continue His work as High Priest for Christians ONLY during the dispensation, becoming their Judge ONLY after the dispensation has run its course.*

But, to introduce the preceding, leaving no doubt that this is the way in which the opening chapter of the Book of Revelation is to be understood, paralleling I Thess. 4b, 5a, note the way in which the book is introduced.

The book begins with the statement:

> "The revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John."

This verse introduces the subject matter about to follow — "the revelation of Jesus Christ." Then the next seven verses (vv. 2-8) form commentary material on this verse, with verse nine introducing that part of the book dealing with the previously announced subject matter.

And, as is plain from the material which follows, "the revelation

of Jesus Christ" *begins with the removal of Christians into the Lord's Day and concludes with events surrounding His return back to the earth at least seven years later.*

Thus, "the revelation of Jesus Christ," as seen in this book, covers far more than a single event in time. Rather, it covers a broad scope of events during a time lasting at least seven years. In this respect, there are not two comings of Christ, as is often taught (in the air for His Church preceding the Tribulation, and His return to the earth following the Tribulation). Rather, Scripture presents the whole of the matter as *one coming, covering numerous events immediately preceding, during, and immediately following Daniel's unfulfilled Seventieth Week.*

Revelation chapters two and three then continue with commentary material on that which has already been introduced in chapter one — Christians appearing before Christ's judgment seat at the end of the present dispensation.

These two chapters consist of seven short epistles, directed to seven existing Churches in Asia during John's day; and, through their structure and appearance at this particular place in the book, they not only move matters *from* the present dispensation *into* that future day (in keeping with that introduced in ch. 1) but it is evident that they also present a history of Christendom throughout the dispensation — moving from the Church in Ephesus (which left its "first love" [2:4]) to the Church in Laodicea (described as "wretched, and miserable, and poor, and blind, and naked" [3:17]).

Each of these epistles is structured *EXACTLY* the same way.

In each, attention is called to works, certain things are stated about these works, and the whole of the matter is with a view *to individual Christians being shown either to have overcome or to have been overcome.*

And this is *EXACTLY* what will transpire and be in view at the judgment seat, introduced in chapter one, with chapters two and three simply continuing in this respect from chapter one.

Then chapter four picks up with "the revelation of Jesus Christ" again at the same place as seen in chapter one (v. 10) — with the removal of the Church into the heavens (vv. 1, 2).

The book drops back and begins at the same point in time again, showing the removal of the Church in a dispensational respect — at the end of the dispensation (*ref.* explanation next page).

But, revealed events now move beyond the actual judgment (previously seen and dealt with) and center around two things:

1) *A casting of crowns before God's throne (ch. 4).*
2) *A search for One worthy to redeem the inheritance (ch. 5).*

(For information concerning the casting of crowns before God's throne in Rev. 4:4-11, refer to Appendix I in this book.

Relative to Rev. 4:1, 2 repeating the same scene from Rev. 1:10 — the removal of the complete Church at the end of the dispensation, from Man's Day into the Lord's Day — the Book of Revelation, rather than being written in chronological order, is structured much like the rest of Scripture. A complete panorama of events is often given, followed by commentary.

Scripture begins this way in the Book of Genesis, and it ends this way in the Book of Revelation.

For example, in the preceding respect, Christ's return at the end of the Tribulation is seen three different places in *that section of the book covering the Tribulation and the time immediately beyond* [chs. 6-19]. It is seen in *chapter six* [vv. 14-17], in *chapter fourteen* [vv. 14-20], and in *chapter nineteen* [vv. 11-21].)

In Revelation chapter five, Christ is revealed as the only One worthy to redeem the inheritance (vv. 4-12).

And this chapter forms the antitype to Boaz seen as the one worthy to redeem the inheritance in Ruth chapter three. The actual redemption of the inheritance, with Ruth becoming Boaz's wife in the type and the revealed bride becoming the Lamb's wife in the antitype follows in both the Book of Ruth and the Book of Revelation.

Thus, the import of studying one book in the light of the other becomes apparent. *The type has been given to help shed light upon and explain the antitype, which is God's Own structure and design of His revelation to man.*

(The next chapter in this book will pick up where this one leaves off, both in the Book of Ruth and in the Book of Revelation — *with redemption and marriage, as seen in both books.*)

# 9

## Redemption of the Inheritance

### *Redemption and Two Marriages*

"Then went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! Turn aside, sit down here. And he turned aside, and sat down.

And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down.

And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which was our brother Elimelech's:

And I thought to advertise thee, saying, Buy it before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, that I may know: for there is none to redeem it beside thee; and I am after thee. And he said, I will redeem it.

Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance.

And the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem it" (Ruth 4:1-6).

Events pertaining *to Ruth's appearance before Boaz on his threshing floor* in Ruth chapter three have their parallel in events seen in the first four chapters of the Book of Revelation.

And events pertaining *to Boaz's redemption of the inheritance and that which follows* in Ruth chapter four have their parallel in events seen in chapters five through twenty of the Book of Revelation (chs. 5-19 have to do with the redemption of the inheritance, and ch. 20a has to do with events following this redemption, leading into the Messianic Era).

Thus, the things foreshadowed in this part of the Book of Ruth are seen being fulfilled in the first twenty chapters of the Book of Revelation. And one book *MUST* be studied and understood in the light of the other book, along with other related Scripture.

In Ruth chapter three, Ruth appears before Boaz on his threshing floor, at the end of the harvest, in *a prepared and ready manner.* She had previously *labored in Boaz's field* in complete accord with provided instructions (2:1-23); and she had previously *prepared herself for meeting Boaz on his threshing floor at this time,* also in complete accord with provided instructions (3:1-3).

A separation of the wheat from the chaff is seen at the beginning of detailed events occurring on the threshing floor in Ruth chapter three (v. 2). The type in this chapter though, in relation to Ruth, deals with events which follow the separation of the wheat from the chaff, for Ruth had already made this separation herself, prior to her appearance on the threshing floor (2:17).

In this respect, matters in the type can now move beyond the point of Boaz threshing grain (with this only mentioned); and Ruth, though revealed on the threshing floor as the one whom Boaz would take as his wife, *became his wife ONLY AFTER he had completed the redemption of the inheritance.*

One was part and parcel with the other. With Boaz's redemption of the inheritance, Ruth automatically became his wife.

And events will transpire in *EXACTLY* the same manner in the antitype. The bride will be revealed in *EXACT* accordance with the type — on Christ's threshing floor, following the separation of that foreshadowed by the wheat from the chaff.

*THEN*, with Christ's subsequent completion of the redemption of the inheritance, the bride will become His wife.

As in the type, one will be part and parcel with the other.

Thus, events having to do with Ruth's appearance before Boaz, on his threshing floor, move beyond events having to do with a separation of the wheat from the chaff.

And these subsequent events have to do with two things:

1) *Redemption.*
2) *Marriage.*

## On the Threshing Floor and Beyond

Once on the threshing floor at this time, Ruth, through her actions, made known a dual request — a request for both *the redemption of a forfeited inheritance* and for *marriage.* Boaz was to redeem the forfeited inheritance and, in the process, as previously seen, take Ruth as his wife.

And, because of Ruth's prior actions (proper preparation, allowing her to now be in a position to make this request), Boaz, in keeping with laws governing the Jewish people, was required to honor Ruth's request.

In the type, once the prepared bride was revealed on the threshing floor and the request was made, Boaz was seen honoring the request.

And *EXACTLY* the same thing is seen in the antitype in the Book of Revelation, with the antitype providing more detail and covering a broader scope of events than this one type covers.

The antitype begins with events surrounding "the revelation of Jesus Christ," as introduced in Rev. 1:1-8, with this revelation covering *numerous events within a period of time lasting at least seven years.*

And, as seen in this book, events having to do with "the revelation of Jesus Christ" *BEGIN* with the removal of all Christians from the earth to appear before Christ's judgment seat (1:10ff) and *END* at least seven years later with Christ's return to the earth and subsequent events connected with His return, leading into the Messianic Kingdom (19:11ff).

The type in the Book of Ruth doesn't deal with the removal of Christians from the earth, with the unfaithful at the judgment seat, or with an actual judgment per se (though reference is made to judgment through a separation of the wheat from the chaff); nor does the type deal with that seen in Revelation chapter four (the twenty-four elders arising from their thrones and casting their crowns before God's throne).

(For a discussion of the significance of that seen through the twenty-four elders arising from their thrones and casting their crowns before God's throne, refer to Appendix I in this book.)

Rather than dealing with all of the things seen in the antitype, in the opening chapters of the Book of Revelation, the type in the Book of Ruth deals only with the things emanating out of findings and determinations at the judgment seat, as these things have to do with faithful Christians. The type deals with prepared Christians at the

judgment seat (which necessitates their prior removal from the earth) and that which will result from the dual request which they, following the separation of the wheat from the chaff, will make in Christ's presence — *a prepared bride, through her presence, requesting both a redemption of the inheritance and marriage* (seen in Rev. 5-19).

And, beyond this dual request being made, the type, in this same respect, deals only with that which Christ will do in that coming day when this request is made — honor the request *by redeeming the inheritance and by correspondingly taking the revealed bride as His wife.*

Christ will honor this dual request in that coming day, in fulfillment of that foreshadowed by the type, for exactly the same reasons as seen in the type.

A prepared, revealed bride will be present; and, the Son, to remain true to His Word and fulfill the many promises in this Word to the bride (*e.g.*, the overcomer's promises in Rev. 2, 3), will act accordingly.

## Manner of the Redemption

Comparing the type and the antitype, the order of events within the scope of "the revelation of Jesus Christ," as presented in the Book of Revelation, can be clearly seen.

"The revelation of Jesus Christ" *follows* the time of the harvest (present dispensation), *begins* with the removal of all Christians from the earth to appear before the judgment seat (Rev. 1:10ff), and *continues* with the judgment of Christians and the revelation of the bride.

And the revelation of the bride *MUST precede the redemption of the inheritance, for it is the bride who, by her presence, requests both redemption and marriage.*

Ruth chapters three and four center on the revelation of the bride and the redemption of the inheritance, with the bride becoming *the wife* of the redeemer through this redemptive process.

And the first nineteen chapters of the Book of Revelation are seen centering on exactly the same thing, with everything occurring within the scope of time covered by "the revelation of Jesus Christ."

### *1) Type*

In the Book of Ruth, Boaz is seen as the one both able and will-

ing to redeem the inheritance, though Boaz calls attention to a nearer kinsman; and the nearer kinsman had to be given an opportunity to exercise his rights and redeem the inheritance before Boaz could act in this capacity.

Different kinds of legal matters within the Jewish economy at the time events in the Book of Ruth occurred were carried out at the gates of the various cities scattered throughout the land, at the entrance way into these cities. Elders of a particular city would gather at the gate of that city and await anyone in the city who might have a legal matter to carry out or to resolve.

This is the reason chapter four begins with the statement, "Then went Boaz up to the gate…" (4:1). And this is the apparent reason that Lot was seen seated in the gate of Sodom when the two angels entered Sodom in Gen. 19:1. Lot was apparently among those at the gate (among the elders of the city) who were there to carry out or to resolve legal matters on behalf of those in the city.

Boaz, at the gate, first stopped the nearer kinsman who had come by, and he instructed the nearer kinsman to sit in a certain place (v. 1). Boaz then singled out ten elders who were at the gate, took them aside, and instructed them to sit in the same proximity as the nearer kinsman (v. 2).

Boaz then explained the matter at hand, directing his remarks to the nearer kinsman, but making sure that the ten elders heard as well. He needed all of them to hear that which he had to say, for all of them had to act — the nearer kinsman first, then the ten elders.

The subject surrounded an inheritance belonging to Naomi, which had been forfeited. Boaz wanted to pay the required price and redeem the inheritance, but there was a nearer kinsman who had to be given opportunity to act first in this capacity. And the nearer kinsman, after hearing about the forfeited inheritance as Boaz explained the matter, said that he would redeem the inheritance (vv. 3, 4).

However, Boaz wasn't through explaining all that was involved. Boaz then said:

> "What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance" (v. 5).

The one who redeemed the inheritance, whether the nearer kinsman or Boaz, would also, at the same time, be redeeming (be purchasing) Ruth; and Ruth, through this redemptive process, would become his wife. This was something which would automatically occur within the process of redeeming the forfeited inheritance, redeeming the field.

Much controversy has surrounded the identity (with respect to the antitype) of the nearer kinsman. However, there should be no controversy, for the nearer kinsman was able to redeem. And the only One able to redeem in the antitype is the One Who shed His blood at Calvary (Rev. 5:1ff).

And though it was the Son Who shed His blood and died at Calvary, this was, as well, *the blood of God* (Acts 20:28). This was *the day God died.*

Thus, just as there are two (*only two* [v. 4b]) who were able to redeem in the type, there must also be Two (*only Two*) Who are able to redeem in the antitype. And these Two in the antitype are the Father and His Son, though the Father has placed all redemptive work in the hands of His Son.

This will explain why the nearer kinsman couldn't redeem the inheritance and take Ruth as his wife. The nearer kinsman apparently already had a wife, something seen in the antitype. God already has a wife. Israel is the wife of God (though presently divorced, but to be restored at the time of the redemption of the inheritance).

Thus, whether in the type (past) or in the antitype (future), the Nearer Kinsman wasn't free/won't be free to perform the redemptive act. Such an act would have "marred ['destroyed,' 'ruined']" (type), would "mar ['destroy,' 'ruin']" (antitype), the Nearer Kinsman's own inheritance.

There was a law in Israel concerning the nearest kinsman either refusing or forfeiting his right to redeem an inheritance. And a central feature of this law had to do with the nearest kinsman relinquishing his right through removing his shoe and handing it to the kinsman next in line to redeem (*cf.* Deut. 25:7-9; Ruth 4:7, 8).

Thus, in keeping with this law, when the nearer kinsman couldn't redeem Naomi's inheritance (though, through no fault of his own), he removed his shoe and handed it to Boaz. This act showed to everyone present (in this case, Boaz and the ten elders) that he had relinquished

his redemptive rights to the kinsman next in line, to Boaz.

Thus, once this had been done, Boaz was free to redeem the forfeited inheritance. And the ten elders were also free to recognize Boaz as the one now able to act in this capacity, along with recognizing the price which he was to pay as legal and binding.

And, not only was this the case, but once the complete transaction had been carried out, it would also be recognized that Ruth was Boaz's wife. Ruth automatically became Boaz's wife through this legal transaction carried out at the gate of the city, witnessed by ten elders, among others present.

> "And Boaz said unto the elders, and unto all the people, Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi.
>
> Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day" (vv. 9, 10).

This was followed by all those who were present recognizing that which had occurred, along with their pronouncing a blessing on the union which had resulted from this transaction — that of Boaz and Ruth (vv. 11ff).

### 2) *Antitype*

In the Book of Revelation, an entire chapter is given over to presenting Christ as the One both able and willing to redeem the inheritance.

Following events surrounding the judgment seat (chs. 1-3) and the casting of crowns before God's throne (ch. 4), the search is conducted for one "worthy" to redeem the inheritance (ch. 5). And, the only One found throughout God's creation — "in heaven…in ['upon'] earth… under the earth" (v. 3) — was "the Lion of the tribe of Judah," though revealed in relation to the redemptive process about to occur as "the Lamb that was slain" (vv. 4-12).

> (Within the course of the subject matter of the Book of Revelation — "the revelation of Jesus Christ" — two things are seen at the forefront: *judgment,* and *redemption.*

> In connection with the first [judgment], Christ is seen as "the Lion of the tribe of Judah"; and, in connection with the second [redemption], Christ is seen as "the Lamb that was slain."
>
> This is why Christ is referred to in this two-fold manner in chapter five, for *the redemption of the inheritance will occur through judgment.* And the One Who breaks the seals *MUST* be seen acting in both capacities — in *a judicial* capacity [as *the Lion*], but also in *a redemptive* capacity [as *the Lamb*].
>
> However, within Christ's work at this time, the emphasis, by far, is on *the redemptive* rather than the judicial nature of the events. Revelation 5:5 is the only place in the entire book where Christ is referred to as *the Lion,* but He is referred to twenty-eight times in this book as *the Lamb.* Thus, the emphasis in the book is *NOT on judgment per se, BUT on redemption emanating out of judgment.*)

The future marriage of Christ and His bride will occur *EXACTLY* in accord with the type set forth in Ruth chapter four, not in accord with the way things are done in the modern world, whether in the East or in the West.

As Boaz purchased Ruth through the process of redeeming a forfeited inheritance, so will Christ purchase His bride through the process of redeeming a forfeited inheritance (forfeited by the first Adam in Genesis chapter three [*cf.* Rom. 8:20-22]).

And, as Ruth automatically became Boaz's wife through this redemptive process, so will it be with Christ and His bride. The bride (having previously been revealed at the judgment seat) will automatically become Christ's wife through His redemption of the forfeited inheritance.

The redemption of the forfeited inheritance is seen occurring in Revelation chapters five through nineteen.

The seven-sealed scroll in Revelation chapter five contains the redemptive terms of the forfeited inheritance (the earth), and chapters six through nineteen reveal the seals being broken and these terms being carried out.

Then, in chapter nineteen, immediately before the terms set forth in the seven-sealed scroll have been completely carried out, redeeming the inheritance, the bride, about to become Christ's wife, is introduced (vv. 7-9).

Thus, though God is seen completing His dealings with Israel during and immediately following the last seven years of Daniel's Seventy-Week prophecy in Revelation chapters six through nineteen, judgmental matters on earth at this time will also pertain to the Church as well, though the Church will be in heaven.

This book begins with the Church removed into heaven and judged, followed by the twenty-four elders casting their crowns before God's throne (chs. 1-4).

Then it continues with the search for One worthy to loose the seals of the seven-sealed scroll — containing the redemptive terms of the forfeited inheritance (ch. 5).

And, in succeeding chapters, covering events during and time immediately following Daniel's unfulfilled Seventieth Week, the book deals with the inheritance being redeemed and with the bride, about to become Christ's wife, being revealed near the end of this redemptive process.

The redemption of the inheritance in chapters six through nineteen has to do with *the domain* over which Christ and His wife, His consort queen, will rule during the succeeding Messianic Era (ch. 20).

And it is in the preceding respect that events in these chapters have to do with the Church as well as with Israel, though the Church will be in heaven when these events unfold on earth.

And, in relation to the nearer kinsman being unable to redeem the inheritance in the type (Ruth 4:1-8), note the antitype in Rev. 5:1-7.

The Father, in possession of the seven-sealed scroll, *NOT* being in a position to redeem the inheritance (vv. 1-4) — already having a wife (Israel, about to be restored through both this redemptive process and the nation's repentance) — *passes the redemptive rights on to Another, to His Son* (vv. 5-7).

As the nearer kinsman in the Book of Ruth took off his shoe and handed it to Boaz, the Nearer Kinsman in the Book of Revelation is seen handing the seven-sealed scroll (in His possession, as the shoe in the type) to His Son.

And as Boaz in the type was now free to redeem the inheritance and take Ruth as his wife in the process, so will it be in the antitype. Once the Father has handed the seven-sealed scroll to His Son, the Son will then be free to redeem the inheritance and take the previously revealed bride as His wife in the process.

## Marriage, Marriage Festivities

Note that when Scripture deals with the "marriage" of Christ and His bride, as in Rev. 19:7-9, the reference is *ALWAYS to the festivities surrounding the marriage, NOT to the marriage itself.*

And there will be *NO marriage ceremony per se*, as we think of marriage in our modern-day culture. There *WASN'T* one in the type, and there *WON'T* be one in the antitype either.

And this is an easy matter to see in both the type (Ruth 4) and the antitype (Rev. 5-19).

The wedding festivities surrounding the marriage of God's Son will occur in heaven immediately before the completion of the Son's redemptive work pertaining to the forfeited inheritance, for the entire redemptive process *MUST* be carried out before the bride can become Christ's wife. And this can be clearly seen from the context of Rev. 19:7-9, where these festivities are mentioned.

In this passage, the marriage festivities are seen occurring *immediately preceding, anticipating,* the completion of the Son's redemptive work (chs. 6-19a) and *immediately preceding* Christ's return to the earth in order to overthrow Gentile world power, which will complete this redemptive work. The bride will *THEN* become His wife, and this will be followed by events leading into the Messianic Era (19:11ff).

(Note that when the type in the Book of Ruth and the antitype in the Book of Revelation are viewed together, the chronology of events in connection with "the revelation of Jesus Christ" is easy to follow.

*The rapture* occurs first. This is then followed by *the judgment of Christians* [*ALL Christians* (II Cor. 5:10)], *the revelation of the bride* at the judgment seat [with resulting events (*e.g.*, crowns cast before God's throne)], *the redemption of the inheritance, which includes marriage* [part and parcel with the judgments of and immediately following the Tribulation], *the marriage festivities* [immediately before the completion of the redemption of the inheritance], *and Christ's return to the earth, completing the redemption of the inheritance at this time through the overthrow of Gentile world power.*

*THEN, the Messianic Era can begin.* And at that time, God's firstborn Sons — Christ, Israel, and the Church [which will have been adopted, providing a firstborn status] — will be able to occupy their proper *regal* positions on and over the earth.

However, even though this chronology of events is clearly outlined in Scripture, it is being ignored in certain quarters today, particularly as it relates to the timing of the rapture in relation to the Tribulation. And this has resulted in some Bible students, studying the matter apart from this revealed chronology, coming to the erroneous conclusion that the Church [or part of the Church] will go through part or all of the Tribulation.

The vast majority of Christians today have, for all practical purposes, gotten away from studying Scripture after the fashion in which it was revealed to man — the way in which it was written and structured by individuals as the Spirit moved them to pen this Word.

And studying Scripture after the fashion in which it was written and structured is *the ONLY way* in which *ALL* of the various details within the numerous events having to do with "the revelation of Jesus Christ" can be seen in their correct chronology, fulness, and completeness.

Suffice it to say, a person simply *CANNOT* take the complete word picture in the Old Testament [seen through viewing all of the various types on the subject together], set it alongside the New Testament antitype, and come to any conclusion other than seeing the complete Church [all Christians] being removed *preceding* the Tribulation.

A person *MUST* understand that the rapture is *the first* of the revealed events in "the revelation of Jesus Christ" [1:10], else he will fail to properly understand numerous things about the succeeding revealed events.

If one goes wrong with the timing of the beginning event in "the revelation of Jesus Christ" — the rapture, in relation to the Tribulation [the Tribulation having to do with *the redemption of the inheritance and marriage, necessitating a prior removal of the bride from the earth and revelation of the bride at the judgment seat*] — he will find himself being forced into other erroneous interpretations numerous places throughout the events which follow.

Thus, the importance of properly understanding exactly when the rapture will occur in relation to the Tribulation *CANNOT* be overemphasized. And this is possibly not seen in a clearer and more complete respect in any other O.T. type than that which is set forth in Ruth chapter three, for the bride *MUST be present on the threshing floor [at the judgment seat] preceding the Tribulation to request of the Redeemer both redemption and marriage [with both being brought to pass through the judgments of the Tribulation and those occurring immediately following Christ's return].*

For a discussion of the different parts of *the complete O.T. word picture in the light of the antitype,* as it pertains to the removal of the Church at the end of the dispensation, refer to Appendix II in this book.)

## Result of the Redemption

The result of the redemption of the inheritance — type or antitype — is *regal* in nature.

*In the type*, Ruth became Boaz's wife, and Boaz's lineage is traced to king David. *In the antitype*, the bride will become the wife of the Lamb, Who, with His consort queen, will reign as the greater Son of David.

### *1) Type*

Once Boaz had acquired sole redemptive rights from the nearer kinsman, he redeemed the inheritance and, in the process, took Ruth as his wife (4:1-10):

> "So Boaz took Ruth, and she was his wife: and when he went in unto her, the Lord gave her conception, and she bare a son" (v. 13).

Note that a son is immediately introduced following the statement concerning Boaz taking Ruth as his wife, with the lineage of this son given, ending three generations later with King David:

> "And Salmon begat Boaz, and Boaz begat Obed,
> And Obed begat Jesse, and Jesse begat David" (vv. 21, 22).

This is the way in which the Book of Ruth ends, with a reference to Israel's second king, *which would be an ending having to do with regality.*

And this is *EXACTLY* how one would expect the book to end — with this lineage, beginning with Obed (seen in relation to Naomi [typifying Israel] as *a redeemer, a restorer of life,* and *a provider* in her old age), and ending with *King David.* And this is where Man's Day ends in both the type and the antitype, the point toward which everything is seen moving, not only in the Book of Ruth but in Scripture as a whole.

### *2) Antitype*

The result of the redemption of the inheritance, seen in the antitype

in Rev. 19:1ff in connection with Israel's repentance and restoration, will be a reverential awe and excitement in heaven of a nature possibly not heretofore seen.

John first heard "a great voice of much people in heaven, saying, *Alleluia; salvation, and glory, and honor, and power, unto the Lord our God; For true and righteous are his judgments…"* (Rev. 19:1-3).

Then John saw the twenty-four elders, along with the four living creatures, as they "fell down and worshipped God that sat on the throne, saying, *Amen; Alleluia"* (v. 4).

Then John heard a voice coming out of the throne which said, *"Praise our God, all ye his servants, and ye that fear him, both small and great"* (v. 5). This was then followed by John hearing a voice which he described as that of "a great multitude… many waters… mighty thunderings, saying, *Alleluia: for the Lord God omnipotent reigneth"* (v. 6).

Then, for the first time since the inheritance began to be redeemed, the bride comes back into view:

> "Let us be glad and rejoice, and give honor to him: for the marriage ['marriage festivities'] of the Lamb is come, and his wife [Gk., *gune*, 'a woman,' whether married or unmarried; in this case, contextually, a bride, yet to be married, is in view] hath made herself ready.
>
> And to her was granted that she should be arrayed [*lit.*, 'array herself'] in fine linen, clean and white: for the fine linen is the righteousness of saints [*lit.*, 'righteousnesses of the saints,' or 'righteous acts of the saints'].
>
> And he saith unto me, Write, Blessed are they which are called unto the marriage supper [or 'marriage banquet, festivities'] of the Lamb. And he saith unto me, These are the true sayings of God" (Rev. 19:7-9).

And John, having previously been shown all the various things pertaining to "the revelation of Jesus Christ," beginning with the removal of Christians from the earth, now finds himself at this climactic point. The redemption of the inheritance is almost complete, the previously revealed bride is about to become the Lamb's wife, and the marriage festivities can at last begin, with a view to climactic ensuing events.

The marriage festivities conclude events occurring in heaven prior to the heavens being opened, followed by Christ's return to overthrow Gentile world power and complete the redemption of the

inheritance. And John, having been shown these things and finding himself at this climactic point, could do no more than fall at the feet of the one having revealed these things to him (v. 10).

Thus, the entire sequence of unfolding events in the Book of Revelation — foreshadowed by unfolding events in the Book of Ruth — can *ONLY* be seen as *regal* in nature, in complete keeping with the way man was introduced at the time of his creation.

God's first statement relative to man — an entirely new creation in God's universe, one created in His Own "image" and "likeness" — was, "let them [the man and the woman together] have dominion [Heb., *radah,* 'rule']" (Gen. 1:26).

*The first man, the first Adam, was to reign as king, with his wife reigning at his side as consort queen.* And, though the fall ensued, with the domain remaining under Satan's control, God's purpose for man's creation in the beginning remained unchanged.

And this purpose is seen being brought to fruition 6,000 years later in the Book of Revelation. Following events seen in the first nineteen chapters of this book, *the second Man, the last Adam, will reign as King, with His wife reigning at His side as consort queen* (ch. 20a).

The Spirit is in the world today searching for a bride for God's Son. Once the bride has been procured, the bride will be removed from the earth and revealed at the judgment seat (Rev. 1-3).

Then, *crowns* will be relinquished, with a view to man, after 6,000 years of sin and death, at last finding himself in a position to realize the purpose for his creation in the beginning (Rev. 4).

The *inheritance* will then be redeemed — the domain over which Satan and his angels presently rule, but the domain over which Christ and His consort queen will be about to rule (Rev. 5-19).

Then, once the inheritance has been redeemed, the bride will be revealed as *Christ's wife.* And ensuing events will lead into the Messianic Era, when *the King with His consort queen will, at long last, hold the sceptre* (Rev. 20a).

(For more information on different parts of this chapter, briefly covering different things seen in the first nineteen chapters of the Book of Revelation, leading into chapter twenty, refer to the author's book, *The Time of the End*.)

# 10

## Regality

### *Israel and the Church in That Day*

"So Boaz took Ruth, and she was his wife: and when he went in unto her, the Lord gave her conception, and she bare a son.

And the women said unto Naomi, Blessed be the Lord, which hath not left thee this day without a kinsman, that his name may be famous in Israel.

And he shall be unto thee a restorer of thy life, and a nourisher of thine old age: for thy daughter-in-law, which loveth thee, which is better to thee than seven sons, hath born him.

And Naomi took the child, and laid it in her bosom, and became nurse unto it.

And the women her neighbors gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he is the father of Jesse, the father of David" (Ruth 4:13-17).

The coming Messianic Era, the earth's approaching Sabbath, is the point toward which all Scripture moves. This is the way Scripture begins, continues, and ends. This is seen in sections of Scripture, it is seen in complete books, and it is seen in Scripture as a whole.

This is the way God introduced His word in the opening chapters of Genesis. God began this first book of Scripture after a fashion which reflects upon *the whole of that which He was about to reveal,* upon *all subsequent Scripture.*

God, at the very beginning, in the opening section of His Word, revealed through Moses that which He was about to reveal in more detail through about forty different individuals over the next 1,500 years (Gen. 1:1-2:3).

## A Set Pattern

This opening section of Genesis reveals, in skeletal form, that which the whole of God's revelation to follow is about. And the remainder of Scripture simply forms the sinews, flesh, and skin clothing the skeletal framework given at the beginning, providing everything necessary for man to understand that which God would have him know about His plans and purposes.

In this respect, Scripture begins with a very brief statement concerning the creation of the heavens and the earth, followed by the earth, a province within God's created universe, being reduced to a ruined state — something which could only have resulted from the incumbent ruler's (Satan's) fall (Gen. 1:1, 2a; *cf.* Isa. 14:12-17; Jer. 4:23-28; Ezek. 28:14-19).

Then, this opening section of Scripture continues with God's restoration of the ruined creation over a six-day period, the creation of man following the completion of the restoration on the sixth day, and God resting on the seventh day (Gen. 1:2b-2:3).

Man was created following the restoration of the ruined creation, on the sixth day, for *a revealed purpose* — "let them have dominion [Heb., *radah,* 'rule']" (Gen. 1:26), which could only have been the dominion which Satan possessed (though having previously forfeited the right to continue holding the sceptre). And, contextually, it is clear that the reference to "them" in this verse has to do with *the man and the woman holding the sceptre together* (vv. 27ff).

God, bringing matters to pass after this fashion, put the man to sleep following his creation, opened his side, and from this opened side took a rib which He used to form a helpmate for the man.

Then the helpmate, the woman — *bone of the man's bone, and flesh of the man's flesh* (created in man at the time of man's creation, but later removed from the man) — was presented back to the man (Gen. 2:21-24).

Since the woman was formed from a part of the man's very being, the man, apart from the woman, was *incomplete*.

But, once God had formed the woman from the man's rib and had presented that which was a part of the man back to the man, the man was once again *a complete being*.

The woman, in this respect, *completed the man*.

And it was only as *a complete being* that the man could fulfill the purpose for his creation. The man could reign *ONLY* in conjunction with the woman. The man would reign as *king*, with the woman reigning alongside as *consort queen, together forming ONE complete person on the throne.*

This is the way Scripture begins. Scripture, at the very beginning, relates the subject matter having to do with the whole of God's revelation which would follow.

God, at the very beginning, laid out *exactly HOW* He restored a ruined creation (through Divine intervention, over six days time), *the PURPOSE* pertaining to man's creation (to rule the restored domain), *exactly HOW* man was to rule the restored domain (as a complete being, the man as king and the woman ruling at his side as consort queen), and *the TIME* when man was to rule (on the seventh day, a day of rest following six days of restorative work).

But, following man's creation, sin re-entered the sphere having to do with God's plans and purposes for the earth.

Man sinned, resulting in *EXACTLY* the same thing which had previously occurred when Satan sinned — a ruin of two creations. There was a ruin of both *man* and *the material creation,* the domain which man had been created to rule.

At the time of Satan's previous fall and ruin, God had brought *the domain* over which he ruled into a ruined state as well, described in the words of Scripture as "without form, and void." And only *darkness* existed where light had previously existed, *a darkness* covering "the face of the deep [darkness covering water which, in turn, covered the ruined earth]" (Gen. 1:2a).

But, when God began to restore the ruined material creation following Satan's sin, God did not include the incumbent ruler within that which was being restored. Rather, God left Satan in his ruined state, restored the domain over which he ruled, and created man to rule the domain in his stead (Gen. 1:2b-26).

And, to prevent man from taking the sceptre and replacing him in this manner, Satan, through the woman, brought about man's fall.

Then, at the time of man's fall, God reacted *EXACTLY* as He had reacted at the time of Satan's fall. The one who had been created to rule found himself in a fallen state, and the domain which he was to rule (the restored domain) was placed under a curse (Gen. 3:1-17).

Following this, *EXACTLY* as in the previous ruin of the material creation, God set about to restore that which, through sin, had been brought into this ruined state. This time though — unlike that which had been done in the previous restoration — God, within His restorative work, included the one who, through sin, had brought about the chaos.

Man, created *in God's image, after His likeness,* was placed *first and foremost* in God's restorative work. God would *FIRST* restore man, and *THEN* He would restore the material creation (Rom. 8:18ff).

And the pattern concerning how God would restore both ruined creations, along with that which would follow in relation to both man and the material creation, *had already been SET at the very beginning of Scripture. God would work six days to restore both, and He would then rest on the seventh day.*

In this respect, this opening section of Scripture (Gen. 1:1-2:3) relates, at the very beginning, that which the whole of God's revelation to follow is about.

This opening section is about *redemption,* leading into *regality.* It is about God working six more days *to restore* that which had fallen into a state of ruin, with *a day of rest* to follow, during which man will exercise *regality.*

And each day in the latter restoration and rest is comprised of 1,000 years. God is going to work for 6,000 years and then rest the seventh 1,000-year period.

*Everything in Scripture* centers around revelation having to do with God's work and purpose surrounding this matter, with different parts of Scripture presenting different facets of this same central subject.

And, centering around revelation of this nature, *it MUST be recognized that everything in Scripture moves toward that coming day of rest, foreshadowed by the day of rest in Gen. 2:2, 3 — the seventh day, the seventh 1,000-year period, the earth's coming Sabbath.*

> (*The Sabbath* was given to Israel as a "sign," to keep this thought ever before the people of God [Ex. 31:13-17], and Christians have been told that *a Sabbath rest* awaits the people of God [Heb. 4:9].
>
> And the whole of Scripture has been structured in a septenary form in order to keep this thought ever before the people of God at any point in Scripture [*e.g.,* Num. 19:11-19; Hosea 5:13-6:2; Matt. 16:28-17:5; John 1:29, 35, 43; 2:1; 11:6, 7].)

Scripture, from Genesis chapter one through Revelation chapter twenty-two, deals with man in relation to 7,000 years of time. Scripture has very little to say about that which occurred prior to the 7,000 years, and Scripture has very little to say about that which will occur following the 7,000 years.

Even in Revelation chapters twenty-one and twenty-two, where man is given a glimpse into that which will occur beyond the 7,000 years (beyond the Messianic Era, during the endless ages which follow [during eternity]), *the emphasis is still on the Messianic Era.*

This *MUST* be the case, for this is the unchangeable way in which matters were set forth in the beginning (*e.g.*, Rev. 21:6ff; 22:6ff).

(Note two easy-to-see examples in the New Testament concerning how individual books are structured in this manner — the Books of Hebrews and Revelation. Both books relate *their subject matter at the beginning* and then, within this subject matter throughout the books, both remain *in complete keeping with the direction toward which all Scripture moves.*

The Book of Hebrews is introduced by seven successive Messianic quotations from the Old Testament, moving through Man's Day and covering a deliverance which will be realized only during the Lord's Day.

Thus, one can know from this introductory material that the content of the book beyond that point has to do with things surrounding *a deliverance [salvation] to be realized in that coming day, during the Messianic Era.*

And the Book of Revelation deals with *EXACTLY* the same subject, though from a different perspective.

The very first verse relates what the book is about — "the revelation of Jesus Christ." And, following introductory comments on this verse, the remainder of the book outlines events having to do with this revelation, which ends with *deliverance [salvation] during the Messianic Era.*

Then the book ends with *the second Man, the last Adam, with His wife* [I Cor. 15:45ff; Rev. 19:7-9], fulfilling that for which *the first man, the first Adam, with his wife,* was created.)

## Religious Leaders
## The Set Pattern, The Proffered Kingdom

It should go without saying that since the Messianic Era is the point toward which all Scripture moves, it should also be a subject

with which all Christians are either quite familiar or are becoming quite familiar.

But such is far from the case. Rather, *EXACTLY the opposite is true instead.* The point toward which all Scripture moves is something understood and appreciated by very few Christians today.

And the blame for this current condition of Christendom can be placed at the same point Christ placed it 2,000 years ago when He was on earth and a similar condition existed in Israel. It can be laid first and foremost at the feet of the spiritual leaders.

This is where Christ placed it as it existed among the people of God at His first coming, and it is no different today among the people of God, immediately preceding Christ's return.

The spiritual leaders misled the people relative to the proffered kingdom near the end of the past dispensation, and the spiritual leaders have misled and continue to mislead the people relative to the proffered kingdom near the end of the present dispensation.

At the conclusion of Christ's ministry as *Prophet,* at His first coming, He severely condemned Israel's religious leaders because of that which they had done during the course of His ministry. And, to reflect upon that which had occurred and why it had occurred, an entire chapter is given over to this in Matthew's gospel (ch. 23).

There were numerous religious sects in Israel when Christ was on earth the first time; but it was the Scribes and Pharisees who, because of their numbers and influence (the largest and most influential of the religious sects), held sway over and directed the religious life of the people.

The Scribes and Pharisees sat "in Moses' seat" (Matt. 23:2). That is, because of the position which they held (the governing religious sect in Israel), *they were the ones responsible for teaching that revealed through Moses and exhorting the people accordingly, as Moses had done.*

In this respect, the Scribes and Pharisees together (forming a fundamental group which claimed to follow the Law to the letter) held the same position in Israel which Moses, the one through whom God gave the Law, had held 1,400 years earlier.

The Scribes and Pharisees had followed Christ about the country throughout His ministry and had sought, at every turn, to mislead the people by seeking to both discredit the Messenger and subvert the message being proclaimed (*e.g.,* Matt. 9:11-13; 12:10-14, 24-45; 15:1ff;

16:1ff; *cf.* Matt. 3:7, 8). Accordingly, *they were the ones whom Christ subsequently held directly responsible for the Jewish people rejecting both the Messenger and His message.*

In Christ's words, at the time of His severe condemnation of these religious leaders, near the end of His earthly ministry, the Scribes and Pharisees had "shut up the kingdom of the heavens against men ['in the presence of men']." They had no interest in entering the kingdom, and they were doing everything within their power to prevent others from entering as well (Matt. 23:13).

Near the conclusion of Christ's present ministry for Christians, as *High Priest* in the heavenly sanctuary — during the present day and time — *EXACTLY the same conditions* that prevailed in Israel 2,000 years ago can be seen existing in Christendom (*cf.* Matt. 13:33; Luke 18:8; Rev. 3:14-21).

And, viewing conditions as they presently exist in Christendom, these conditions *AGAIN involve the same message and the people of God. They AGAIN involve the King, the kingdom of the heavens, the religious leaders, and those whom the Lord has entrusted to the care of these leaders.*

At Christ's first coming, because of Israel's rejection of the King and the kingdom, the proffered kingdom was taken from Israel, with the nation subsequently crucifying the One Who had made the offer.

Then, following Christ's resurrection, an entirely new entity (*the one new man* "in Christ," the Church) was called into existence to be the recipient of that which Israel had rejected.

And, with the calling into existence of the Church, Israel was set aside for a dispensation, while God dealt with *the one new man* "in Christ" in relation to the message surrounding the kingdom.

And the religious leaders in Christendom *THEN* became the counterpart to the religious leaders in Israel who occupied "Moses' seat" at Christ's first coming. *THEY,* as in Israel, *THEN* became the ones responsible for teaching and leading the people, *with the proffered kingdom occupying the same prominent place which it had occupied before.*

But, what has happened in Christendom, immediately preceding Christ's return? One need only look around to see what has happened.

*EXACTLY the same thing which happened in Israel surrounding Christ's first coming has happened in Christendom immediately preceding Christ's return.*

Relative to the proffered kingdom, the religious leaders misled the people then; and, relative to this same proffered kingdom, the religious leaders have misled and continue to mislead the people now.

They had "shut up the kingdom" then, and they are *shutting it up now*; they were not interested in entering the kingdom then, and they are not interested in entering the kingdom now; they sought to prevent others from entering the kingdom then, and they are seeking to prevent others from entering the kingdom now.

Over a 2,000-year period, the entire matter has come *full-circle.* The people of God, though a different people today, are at *EXACTLY* the same place where they were 2,000 years ago.

*The leadership* has busied itself with other things, while, at the same time, they have either ignored or sought to subvert the central message which they should have been proclaiming. And, as happened in Israel 2,000 years ago, *the people,* whom the Lord has committed to the care of the shepherds have blindly followed their lead.

*The shepherds in Christendom, EXACTLY as the shepherds in Israel, have misled the people.*

And, if Christ took the kingdom from the people of Israel and severely condemned the spiritual leaders in Israel for that which happened 2,000 years ago — which He did — *will He deal any differently with those in Christendom who are guilty of EXACTLY the SAME thing?*

The answer to that question is quite simple. The latter group *will have to be dealt with EXACTLY the same way, on EXACTLY the same basis, as the former group.*

If this *were NOT* the case, God *could NOT* be perfectly just and righteous in His dealings with man (*cf.* Rom. 11:17-21).

The Book of Ruth covers *this whole panorama of teaching surrounding the proffered kingdom,* primarily in relation to Christians but also in relation to Israel as well (since Israel *MUST* be in the picture in order for God to deal with Christians in this manner).

And the Book of Ruth, as numerous other individual books in Scripture, ends at the same place as Scripture ends as a whole.

And this study in the Book of Ruth will be brought to a close through showing how God brought this one part of His revelation to a close — *in a manner which is in perfect keeping with how the whole of Scripture closes.*

This is seen in the book through the revealed account of that which occurred after Boaz had redeemed the inheritance and Ruth became his wife, which foreshadows that which will occur after Christ redeems the inheritance in that coming day and the bride becomes His wife.

And if an individual would properly understand all the various, revealed things about the matter at hand, he *MUST* begin with the types, with the Book of Ruth being seen as a central type in this respect.

In the type, as seen in this book, matters at the end of the book have to do with *Naomi* (typifying Israel), with *Boaz and Ruth* (typifying Christ and His wife), and with *regality* as it relates to all three.

And that which is seen relative to these matters in this book is *EXACTLY* what is seen in the antitype in relation to God's three first-born Sons (Christ, Israel, and the Church [following the Christians' adoption into a firstborn status].

Thus, whether in this type or in the antitype, matters are seen ending at *EXACTLY the same place* set forth in the opening two chapters of Scripture — two chapters through which God established, at the beginning, *the subject matter and pattern for the whole of His revelation that would follow.*

## The Inheritance Redeemed, Relative to Israel

> "Yea, in the way of thy judgments, O Lord, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee" (Isa. 26:8).

The redemption of the inheritance in relation to Israel, allowing events of the long-awaited seventh day — the seventh millennium, the earth's Sabbath — will consist of judgments of such a severe nature that the nation will have no recourse other than to turn to and call upon the God of their fathers for deliverance (an action which portends the Jewish people's prior repentance [*i.e.,* the Jewish people having previously changed their minds, with a following change of action]).

And, when Israel does this, *EXACTLY* as in the type in Exodus — when Israel turned to and called upon the God of their fathers for deliverance, during a time of severe persecution, with God sending Moses to deliver them from Egypt (Ex. 2:23-25; 3:7-12) — God will send

the One greater than Moses to deliver His people from a worldwide dispersion (*cf.* Ezek. 36:24-28; Acts 3:19-22).

Israel, through the nature of the redemption of the inheritance ("in the way of thy judgments"), will be brought to the place of repentance.

And God's promise to His people when this occurs has to do with *healing* for both the people and the land. In that day, the people will be restored; and the land will blossom as the rose, with streams flowing in the desert (*cf.* Lev. 26:40-42; Deut. 30:1-3; II Chron. 7:14; Isa. 35:1-10).

### *1) Type*

In Ruth chapter four, Boaz redeemed the inheritance in the first part of the chapter; and that resulting from this redeemed inheritance, as it related to Naomi, is seen in the latter part of the chapter.

That resulting from the redeemed inheritance is seen three different ways for Israel in the type:

1) Through that stated about Obed (Boaz and Ruth's son).
2) Through that stated about Ruth.
3) Through extending Boaz's genealogy to King David (Boaz and Ruth's great grandson).

In relation to Naomi, Obed is referred to as "a kinsman," one whose name would be "famous in Israel," "a restorer of thy life," and "a nourisher of thine old age" (vv. 14, 15a). Then, Ruth is referred to as one "which loveth thee, which is better to thee than seven sons" (v. 15b).

And the book closes with Boaz's genealogy through Obed, ending with David, Israel's second king (vv. 17-22).

(Why Israel's *second king?* Note that God *rejects the first* and *establishes the second* — a principle set forth at the beginning of Scripture and seen throughout the Word.

God rejected the first earth and will establish the second; God rejected the earth's first ruler and will establish the Second; God rejected the first man and will establish the Second; God rejected Israel's first king and established the second [then, yet future, God will establish a Second from this second ruler — David's greater Son, the second Man, the last Adam].)

### 2) Antitype

For Israel, the inheritance will be redeemed "in the way of thy judgments." Israel is going to pass through this time of judgment when the inheritance is being redeemed.

Then, following the nation being brought to the place of repentance and calling upon the God of their fathers for deliverance, that seen in the type after the inheritance had been redeemed can then occur.

The Kinsman-Redeemer will appear in the midst of the nation, and, as Obed in the type, His name will be "famous in Israel." Conditions will be *EXACTLY* as stated in Isa. 26:8:

> "…O Lord, have we waited for thee; the desire of our soul is to *thy name,* and to the remembrance of thee."

Or, note a Messianic passage from Isaiah:

> "Therefore my people shall know *my name:* therefore they shall know in that day that I am he that doth speak: behold, it is I ['Jesus,' the One Whom the nation had rejected and crucified (*cf.* Zech. 12:10-14)].
>
> How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" (Isa. 52:6, 7).

And, as Obed in the type, the Kinsman-Redeemer in that day, in relation to Israel, will be "a restorer of thy life" and "a nourisher of thine old age."

Israel today is in the place of *death,* with the history of the nation stretching back *four millenniums to Abraham.* But the One Who said, "I am the resurrection, and the life," immediately prior to raising Lazarus from the dead (John 11:25), is going to one day *restore life* to the one whom Lazarus typified.

And in that day, *the Restorer of life* will be the One providing all the various things which the nation will require.

And, as Ruth loved Naomi and was better to her than seven sons, Christ's wife, in that coming day, will exhibit the same affection toward Israel. This is the type affection which the King will exhibit; and that exhibited by the consort queen, in complete keeping with the type, can only be the same.

Israel in that day, rather than being despised and rejected as the nation finds itself today, will be loved by the King Himself, along with His consort queen.

Then, as the Book of Ruth ends with *regality* through carrying Boaz's genealogy to King David, matters end in the antitype through carrying the genealogy to David's greater Son, seated on the throne.

Christ, following the redemption of the inheritance, will sit on His Own throne in the heavenly Jerusalem and on David's throne in the earthly Jerusalem (*cf.* II Sam. 7:12-16; Luke 1:31-33; Rev. 3:21).

Then, that which began to be revealed in the opening chapters of Genesis and dealt with throughout Scripture will be ushered in.

The long-awaited Messianic Era will, at long last, be realized, with Israel's Messiah dwelling in the nation's midst — *a healed nation restored to a healed land, occupying the position of firstborn in that land* (*cf.* Ex. 4:22, 23; 19:5, 6; II Chron. 7:14; Joel 2:27).

## The Inheritance Redeemed, Relative to the Church

> "Let us be glad and rejoice, and give honor to him: for the marriage ['marriage festivities'] of the Lamb is come, and his wife ['His bride'] hath made herself ready" (Rev. 19:7).

The redemption of the inheritance in relation to the Church will have to do with Christ redeeming the domain over which He and His wife will rule during the succeeding Messianic Era. This is the domain presently under Satan's control, as he continues to exercise power over the earth, as God's appointed ruler, though a rebel ruler.

The Church, in that day, will realize the reason for her existence — *brought into existence following Israel's rejection of the proffered kingdom, to be the recipient of this kingdom.* And, occupying this position, the Church will form the wife of the King Himself, His consort queen, exercising power and authority with Him over the earth.

### *1) Type*

In Ruth chapter four, Boaz, through the process of redeeming the inheritance, also redeemed Ruth's widowhood. Ruth, through

this redemptive process, became his wife. In this respect, once the transaction at the gate had been completed and the price had been paid, not only had Boaz redeemed the forfeited inheritance but Ruth had become his wife as well.

And once the inheritance had been redeemed and the union of Boaz and Ruth had occurred, *blessings immediately come to the forefront.*

As previously seen, these blessings began to be exhibited through their son, Obed, with the book ending by tracing Boaz's genealogy through Obed to King David.

*Thus, the book ends with blessings within a REGAL setting, foreshadowing EXACTLY where it will end in the antitype as well.*

### 2) Antitype

Immediately following the marriage festivities in heaven (Rev. 19:7-9), to complete the redemption of the inheritance (through which the previously revealed bride will become the wife of the Redeemer, the wife of the Lamb), Christ will return to the earth and overthrow Gentile world power (Rev. 19:11-21).

Then, following events connected with His return, the long-awaited Messianic Era will be ushered in (Rev. 20:1-6).

Christ will then exercise power and authority over the redeemed inheritance in the stead of Satan, as *the second Man, the last Adam.* And *His wife,* ruling at His side, will rule in the stead of the angels presently ruling with Satan (*cf.* Gen. 1:26-28; Ruth 4:9, 10).

The day is coming when the Father will give His Son, "dominion, and glory, and a kingdom…" (Dan. 7:13, 14), placing the Son upon His "holy hill of Zion [Jerusalem]" (Ps. 2:6).

*And the Son, in this position will, with His wife, exercise power and authority over the previously redeemed domain.*

With reference to that coming day, God has promised His Son…

> "Ask of me, and I shall give thee the heathen [the Gentiles] for thine inheritance, and the uttermost parts of the earth for thy possession [the domain which, in that day, will have been redeemed].
>
> Thou shalt break them [the inhabitants of the redeemed domain] with a rod of iron; thou shalt dash them in pieces like a potters vessel" (Ps. 2:8, 9).

And, as well, with reference to that coming day, the Son has promised overcoming Christians co-heirship with Him…

> "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:
>
> And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my father" (Rev. 2:26, 27).

> "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Rev. 3:21).

This is the way matters will exist after Man's Day has been brought to a close and the Lord's Day ushered in.

This is the direction toward which all Scripture moves; and it has been revealed numerous, different ways throughout the whole of Scripture, beginning in the opening chapters of the Book of Genesis and concluding in the closing chapters of the Book of Revelation.

The Book of Ruth, closing in this manner, simply presents another facet to the complete word picture presented by the whole of Scripture — a facet of the picture which God has deemed necessary, apart from which the picture presented by the remainder of Scripture would be incomplete.

# Appendix I

## Crowns Cast Before God's Throne

*After Events Surrounding the Judgment Seat Before the Redemption of the Inheritance*

"After this ['After these things'] I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter ['after these things'].

And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne.

And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.

And round about the throne were four and twenty seats ['thrones']: and upon the seats ['thrones'] I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold…

The four and twenty elders fall down before him that sat on the throne, and worship him that liveth forever and ever, and cast their crowns before the throne…" (Rev. 4:1-4, 10).

(Properly understanding certain things in both Revelation chapters four and five, *within context* [following that seen in chs. 1-3 but preceding that dealt with in chs. 6ff], is *CRUCIAL* to a proper understanding of the Book of Revelation [the antitype of that seen in Ruth 3, 4].

Material in at least three of the Author's books will provide information in this realm — *The Rapture and Beyond* [Chs. IV-VIII[, *The Judgment Seat of Christ* [Chs. IV-XII, and *The Time of the End* [Chs. VI-IX, XIX].)

Immediately following events seen in Revelation chapters two and three, attention is again called to that previously seen in chapter one — John being removed from Man's Day and placed in the Lord's Day (*cf.* 1:10; 4:1, 2a).

Scripture, in its structure, has a way of repeating things at times in order to provide a base for supplying additional information or details on a subject. And repeating that seen in chapter one at this later time in the book, in chapter four (following events seen in chs. 1b-3), would have to do with Scripture providing *additional information relating to the Church following events surrounding the judgment seat.*

In chapter one — immediately after John had been removed from Man's Day and placed in the Lord's Day, along with being moved forward in time — he was shown *the complete Church in Christ's presence, with Christ presented in His future judicial role, NOT in His present high priestly role.*

And, since this is clearly *a judicial scene following the rapture,* that which is dealt with in *these verses CAN ONLY refer to ONE THING. These verses in chapter one CAN ONLY refer to*:

> *1) The COMPLETE Church, ALL Christians throughout the dispensation (shown by the number of the Churches [seven, showing the completeness of that which is in view]), being removed from the earth at the end of the dispensation (shown by John's removal).*
>
> *2) The COMPLETE Church appearing in Christ's presence to be judged (shown by Christ appearing as Judge, with the seven candlesticks [the seven Churches] appearing in His presence).*

Then, simply continuing from chapter one, *the central subject of the subsequent two chapters has been established.* This central subject, continuing into chapters two and three, *clearly has to do with Christians before the judgment seat* (again, note the way that the book has been structured, revealed at the outset, in Rev. 1:1).

But the manner in which the Churches are set forth in these two chapters — beginning with *Ephesus* which had left its "first love" (2:4) and ending with *Laodicea* which is described as "wretched, and miserable, and poor, and blind, and naked" (3:17) — *it is also evident that a history of the Church throughout the dispensation is shown as well.*

And, with these things in mind, the Spirit of God leading John to begin chapter four at the same point as seen in chapter one would not only provide *a base for additional revelation surrounding Christians in relation to the judgment seat* but it would also provide *another means* for setting forth the same thing clearly taught back in chapter one, along with a number of other places in Scripture — *the removal of the COMPLETE Church, ALL Christians, at the end of the dispensation.*

That is, viewing chapters two and three from *a historical perspective* (depicting a history of the Church throughout the dispensation), chapter four, beginning at the same point as seen in chapter one, shows *the removal of the COMPLETE Church at the end of the dispensation.* And this is something that can be seen beginning chapter four in a different respect than seen in chapter one, for, *from a historical perspective, the complete dispensation is seen immediately preceding, in chapters two and three.*

Then, the removal of the Church at this point in time would also show *the removal of the Church before the beginning of the Tribulation* (seen beginning in chapter six). And this, as well, would be in complete accord with that seen elsewhere in Scripture.

> (To summarize, the removal of the Church, as seen in Rev. 1:10ff, shows one facet of the matter. *This shows the Church — ALL Christians — being removed preceding the Tribulation to appear before Christ in judgment, with the Messianic Era in view.*
>
> The removal of the Church, as seen in Rev. 4:1, 2, shows another facet of the matter. *This shows the Church — again, ALL Christians — being removed at the end of the dispensation, allowing for the seven churches in chapters two and three to show a history of the complete Church throughout the preceding dispensation, with the Messianic Era in view as well.*)

## The Heavenly Scene

Immediately after attention has been called to the same event seen in Rev. 1:10 (in Rev. 4:1, 2a), John, rather than seeing a judicial scene (as in ch. 1), now sees a rainbow encircled throne, with God seated on the throne (vv. 2b, 3). And surrounding this throne, John sees twenty-four other thrones and twenty-four crowned "elders" seated on these thrones (v. 4).

> (The significance of attention called to a rainbow encircling God's throne at this point in the book can be seen in the first mention of a rainbow in Scripture [Gen. 9:13-17].
>
> The rainbow appeared in Genesis following the completion of God's judgment [the Flood], and the same thing is seen in Rev. 4:3 relative to the completion of the judgment of Christians in chs. 1b-3.)

At this point in the book, events pertaining to the dispensation in which the Spirit spent 2,000 years searching for a bride for God's Son are complete (*chs. 2, 3, viewed from a historical perspective*). As well, events surrounding the judgment seat are also complete (*chs. 1b-3, viewed from the manner in which chs. 2, 3 are introduced in ch. 1b*).

And, because of the reason for the dispensation and the judgment seat, and because of the point toward which all Scripture moves, the logical place where one would expect activity to now be centered at this point in the book would be concerning *bringing about the realization of that stated in Heb. 2:5:*

> "For unto the angels hath he not put in subjection the world to come, whereof we speak."

And events having to do with bringing that stated in this verse to pass is exactly what can be found in Revelation chapters four and five.

In the latter part of Rev. 4:2, immediately following the repetition from chapter one concerning the removal of the Church (vv. 1, 2a), John begins to describe various things about God's throne, which he both sees and hears — "lightnings," "thunderings," and "voices" coming out of the throne, and "lamps of fire burning before the throne" (v. 5). And "in the midst of the throne, and round about the throne" John sees four living creatures who "rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come"; and these living creatures "give glory and honor and thanks to him that sat on the throne, who liveth forever and ever" (vv. 6-9).

Then the scene returns to the twenty-four elders, who arise from their thrones, fall down before God, worship Him, relinquish their crowns to the One Who originally placed them in regal positions, and express adoration to the One worthy "to receive glory and honor and power" (vv. 4, 10, 11).

If *an apex* is to be found in the Book of Revelation, aside from the actions of the mighty angel in chapter ten and events surrounding Christ's return in chapter nineteen (also seen in chs. 6, 14), the action of these twenty-four elders would have to be considered.

*And the action of these elders in Revelation chapter four is significant beyond degree in relation to the central message of this book.*

## Crowns, Regality, Government

"Crowns" have to do with *regality,* and *the government of the earth* is in view throughout the Book of Revelation. At this point in the book, the judgment of Christians, with a view to *regality,* will have just occurred.

And, with a view to this same *regality,* Christ, following this, is seen as the One about to redeem the forfeited inheritance through taking the seven-sealed scroll from God's right hand and breaking the seals (chs. 5ff).

*Angels have ruled over the earth since time immemorial — since that time when God established the government of the earth in the beginning.*

*Angels will still be exercising authority over the earth at this point in the book, following the judgment of Christians.*

*And angels will continue ruling until Christ and His co-heirs (forming His bride) take the kingdom, following Christ's return to the earth.*

Accordingly, neither Christ nor Christians will receive the crowns which they are to wear during the Messianic Era *UNTIL after* Christ returns to the earth at the end of the Tribulation.

*The crown which Christ will wear during the Messianic Era is presently being worn by Satan,* as he continues to exercise power over the earth.

And *the crowns which Christians will wear in that day are presently being worn by two segments of angels* — the angels presently ruling with Satan, and the angels who refused to follow Satan when he sought to exalt his throne.

When Satan sought to exalt his throne — following his being placed over the earth, with a large contingent of angels ruling the earth with him — only one-third of these ruling angels followed Satan and fell with him, with the other two-thirds refusing to follow him (*cf.* Isa. 14:12-14; Matt. 25:41; Rev. 12:3, 4).

(Note the way Rev. 12:4a is worded: "And his [the dragon's, Satan's] tail drew the third part of the stars of heaven [referring to angels (*cf.* Job. 38:7; Rev. 1:20)] and did cast them to the earth…"

This "third part," after millenniums of time and separation [separation of one-third from the other two-thirds], *is STILL recognized at this future time as only PART of a larger group, only PART of all the angels originally ruling with Satan.*)

And though the angels not following Satan didn't continue ruling with him, they *COULD NOT* immediately relinquish their appointed positions. Rather, they *had to* retain their positions for a time, remaining crowned.

A principle of Biblical government necessitates that an incumbent ruler retain his crown until the one replacing him is not only on the scene but ready to ascend the throne. *ONLY THEN* can an incumbent ruler relinquish his crown.

(For example, note the account of Saul and David, forming a type of Satan and Christ.

Saul, though disqualified following his refusal to slay Amalek, retained his crown and continued to reign *UNTIL David was not only present but ready to ascend the throne. THEN, Saul's crown was taken, given to David; and David, along with certain faithful men, ascended the throne and reigned in the stead of Saul and those who had ruled with him* [I, II Samuel].

And it will be exactly the same in the antitype.

Satan, though disqualified, will retain his crown and continue to reign *UNTIL* Christ is not only present but ready to ascend the throne. *THEN*, Satan's crown will be taken, given to Christ; and *Christ, along with certain faithful individuals, will ascend the throne and reign in the stead of Satan and those who had ruled with him, both before and after his fall* [Rev. 19:11-20:6].)

This same established principle *MUST* prevail relative to both the angels refusing to follow Satan in his attempt to exalt his throne and those who did follow him.

This entire contingent of angels (both fallen and unfallen) *MUST* retain their crowns until those who are to replace them, those who are to wear these crowns, *are not only on the scene but ready to ascend the throne.*

These relinquished crowns though will be worn *ONLY AFTER* Christ returns to the earth at the end of the Tribulation, overthrows Satan and his angels, and forcibly takes their crowns.

*ONLY THEN* will Christ be in possession of *ALL the crowns which He and His bride are destined to wear as they ascend the throne and rule the earth.*

This entire scenario of events, as it pertains to the government of the earth, is introduced in Revelation chapter four and brought to a conclusion in chapter nineteen.

This transfer of power is introduced immediately following events surrounding the judgment seat when, *for the first time in the history of the earth, those who are to ascend the throne with God's Son will have been called out of the larger body of Christians and revealed.*

Those shown worthy to take the crowns worn by Satan and his angels up to this point in time will then be on the scene, ready to ascend the throne. And *for the FIRST TIME in the history of the earth, angels can relinquish their crowns*.

This is *the FIRST order of activity* seen in the Book of Revelation occurring immediately following issues and determinations at the judgment seat.

And so it should be, for, according to Rom. 8:19-23, the entire creation (as it pertains to the earth, both the material creation and redeemed man) *presently groans and travails, awaiting "the manifestation of the sons of God"* (a new order of sons — taken from among *redeemed man,* not angels).

Revelation chapter four is the point in the book where this manifestation of a new order of sons has its beginning. *It begins here by the relinquishment of crowns, for those comprising this new order of sons will have been revealed, making possible a later FULL manifestation of regal activity by man at the time of Christ's return.*

Thus, with the introduction of crowns cast before God's throne in Rev. 4:10, 11, *only ONE group of individuals* could possibly be in view (if one remains within context and keeps in mind the earth's government in both history and prophecy).

These twenty-four elders can only represent *angelic rulers* (*cf.* Heb. 2:5). *Angels ALONE will possess crowns in relation to the government of the earth at this time (as they do during the present time).*

(Some Bible students, on the basis of the pronouns used in Rev. 5:9, 10 — "us" and "we" [KJV] — have understood the twenty-four elders to represent redeemed men, not angels. However, the majority of the better Greek manuscripts render the pronouns in v. 10 as "them" and "they" [*ref.* ASV, NASB, NIV, Wuest, Weymouth], giving rise to the thought that the pronoun "us" in v. 9 is probably a scribal insertion, being spurious [*ref.* Alford, Lenski].

But the matter is really not left to manuscript evidence alone. That the pronouns "them" and "they" are correct is evident from the context.

Note that the song in vv. 9, 10 is apparently sung not only by the "twenty-four elders" but also by the "four beasts ['living creatures']" as well. Then, other angels join them in vv. 11ff, with all of the angels together voicing additional, related statements.

Aside from the preceding, it would make absolutely no sense whatsoever to understand these twenty-four elders as referring to a segment of redeemed mankind. Man couldn't possibly be crowned at the time of events in Rev. 4, 5, else he would be crowned before Christ is crowned [note that Christ is to wear the crown which Satan presently wears, which Satan will still be wearing at this time]. Also, man is to wear the crown he receives, not relinquish it before God's throne as seen being done by the twenty-four elders.

Also, the Greek word translated "elders" in Revelation chapter four is *presbuteroi,* the same word used for "elders" in the Church in the New Testament epistles.

The word refers to *older ones* [relative to that being dealt with]. In the Church, the reference would be to *older ones in the faith;* in Revelation chapter four, the reference is to *older ones in the governmental structure of the earth* [evident since they are crowned, seated on thrones, with the government of the earth being the only government which could possibly be in view].

The preceding alone would *prevent* the twenty-four elders from being viewed as men, particularly as Christians, necessitating that they be viewed as *angels.* Jews, with their past O.T. theocracy, would have some claim to being seen as older ones [*presbuteroi*] in relation to the government of the earth; but *Christians have NEVER been associated with the government of the earth in any past manner, having no claim.*

*Man, particularly Christians, at this point in the book, has yet to even come into such a position; angels, on the other hand, have held positions of this nature since time immemorial.*)

And at this point in the book, through the action of the twenty-four elders casting their crowns before God's throne, the way will be opened for God to transfer the sceptre from the hands of angels into the hands of man.

In this respect, as previously seen, these crowns cast before God's throne can only have to do with *the government of the earth.* And, at this point in the book, *crowns can be worn by angels ALONE.*

*The Son* will not yet have taken the kingdom, though the Father is about to take the sceptre from Satan's hand and place it in His Son's hand (*cf.* Dan. 7:13, 14; Luke 19:12, 15; Rev. 11:15; 19:11ff).

These crowns are relinquished *to God* (cast before God's throne) — with a view to man ruling in the kingdom — so that God can appoint those who had previously been shown qualified through decisions and determinations at the judgment seat [chs. 1b-3] to positions of power and authority with His Son; and those whom the Father appoints will wear these crowns in His Son's kingdom.

These crowns are cast before God's throne (*cf.* 4:1-4; 5:1-7) because *the Father ALONE* is the One Who places and/or removes rulers in His kingdom (Dan. 4:17-37; 5:18-21).

*He ALONE* is the One Who placed those represented by the twenty-four elders in the positions which they occupy; and *He alone* is the One Who will remove those represented by these elders from the positions in which He originally placed them and assign other individuals to positions in the kingdom, in their stead (Matt. 20:20-23).

The transfer of the government of the earth, from the hands of angels into the hands of man, in reality, is what the first nineteen chapters of the Book of Revelation are about; and, as well, this is what the whole of Scripture preceding these nineteen chapters is also about.

In this respect, these twenty-four elders casting their crowns before God's throne forms *a key event which one MUST grasp* if he would properly understand the Book of Revelation and Scripture as a whole.

Christ and His wife, in that coming day, will rule the earth in the stead of Satan and his angels. And, in the process of ruling in this manner, they will wear *all the crowns* worn by Satan and his angels prior to his fall — both angels who did not follow Satan and those who did follow him.

## Action of the Elders

As previously seen, that depicted through the action of the twenty-four elders in Rev. 4:10, 11 is, *contextually, self-explanatory*. Their action has to do with *the government of the earth, it occurs at a time following events surrounding the judgment seat but preceding Christ breaking the seals of the seven-sealed scroll, and it occurs at a time when Satan's reign is about to be brought to a close.*

After events in Revelation chapters one through three have come to pass, *for the first time in man's history,* the person (the bride) who is to rule with the One to replace Satan (Christ) will have been made known and shown forth. *And events in the fourth chapter reflect that fact.*

Only *ONE THING could possibly be in view at this point in the book, for the bride will not only have been made known but will be in a position for events surrounding the transfer of power to begin.*

*The twenty-four elders casting their crowns before God's throne CAN ONLY depict the angels who did not go along with Satan in his rebellion relinquishing their crowns, with a view to those comprising the bride wearing these crowns during the Messianic Era.*

But the crowns worn by Satan and those angels presently ruling with him are another matter. These crowns will have to be taken from Satan and his angels *by force* when Christ returns to overthrow Gentile world power at the end of the Tribulation (a power exercised during Man's Day under Satan and his angels [Dan. 10:13-20]).

(The fact that angels represented by the twenty-four elders are not presently ruling with Satan can be shown not only by their present position — in God's presence, in heaven — but also by the Greek word used for the type crown which they are seen wearing.

There are two words in the Greek text for "crown" — *stephanos,* and *diadema.* Comparing Scripture with Scripture, with *regality* in view, *ONE* major distinction stands out concerning how these two words are used.

*Diadema* refers to the type crown worn by *a monarch, one presently exercising regal power. Stephanos,* on the other hand, is used in an opposite sense. It is used to show *someone crowned but not presently exercising regal power.*

For example, the crown seen on Christ's head in Rev. 14:14, preceding His reign, is referred to by the word *stephanos* in the Greek text. A

crown on Christ's head at this time could only anticipate His impending reign [*cf*. Matt. 27:29 (a *stephanos* of thorns)].

A similar thought is set forth by the crown resting on Antichrist's head at the beginning of the Tribulation in Rev. 6:2, referred to through the use of the word *stephanos*. This man, though evidently occupying a powerful position at the beginning of the Tribulation [for he is the one who will ratify the covenant in Dan. 9:27], is not seen achieving his aspired position of world power until near the middle of the Tribulation, at which time he is seen wearing *a diadem* [Rev. 12:3].

Then, when Christ returns to the earth to take the kingdom, He will have many crowns upon His head; and the Greek text uses *diadema* rather than *stephanos* to refer to these crowns, for Christ will be returning as "King of kings, and Lord of lords" [Rev. 19:12, 16].

The twenty-four elders in chapter four cast crowns referred to as *stephanos* before the throne, indicating that, though crowned, these elders were not exercising regal power at this time [though the fact that they were seated on thrones and crowned portends *regal power* at some point in time [*in past time, as shown by their present positions and subsequent actions*].

And the many crowns which Christ will have on His head at the time of His return are evidently these same crowns [Rev. 19:12]. But, anticipating that day when Christ reigns, the Book of Revelation uses the word *diadema* to refer to these crowns, for *Christ will be exercising regal power at this time,* with Satan about to be overthrown.

The crowns [*diadems*] on Christ's head in Rev. 19:12 though will not be worn by Christ when He rules the earth, for He is to wear the crown presently worn by Satan [the incumbent ruler] in that day. Rather, these crowns are undoubtedly reserved for those forming the bride [whom the Father will have previously appointed to various positions of power and authority with His Son]; and the Son will give these crowns to His co-heirs following that time when the remainder of the crowns having to do with the earth's government are forcibly taken from Satan and his angels.)

## Twenty-Four, Thirty-Six

The identity of *the twenty-four elders* is shown not only by *their actions* and *the place* in which this occurs in the book but also by *their number.* Comparing Revelation chapters four and twelve (4:4, 10, 11; 12:3, 4), it appears evident that the original government of the

earth — originally established by God prior to Satan's fall — was representatively shown by *three sets of twelve, thirty-six crowned rulers.* "Three" is the number of *Divine perfection,* and "twelve" is the number of *governmental perfection.*

Those angels who did not follow Satan in his attempt to exalt his throne would be represented by the twenty-four elders — *two sets of twelve, showing two-thirds of the original contingent of angels ruling with Satan.* And the angels who did go along with Satan, presently ruling with him, would be represented by *a third set of twelve, showing the other one-third of the original contingent of angels ruling with Satan* (Rev. 12:3, 4).

In this respect, these three representative sets of twelve would show *Divine perfection in the earth's government.* And also in this respect, this same perfection in the structure of the earth's government *HAS NOT existed since Satan's attempt to exalt his throne.*

But, this structured perfection *WILL one day again exist in the earth's government.* When Christ and His wife ascend the throne, crowns worn by those represented by all three sets of twelve will be brought together again. *THEN, Divine perfection WILL once again exist in the government of the one province in God's universe where imperfection has existed for millenniums (cf. Col. 1:16-20).*

(For additional and other type information on the twenty-four elders in Revelation chapter four, refer to the author's books, *So Great Salvation*, Chapter II, "Because of the Angels," or, *The Judgment Seat of Christ*, Chapter XII, "Crowned Rulers.")

# Appendix II

## The Rapture

*As Seen throughout Scripture, O.T., N.T.*

(This second appendix, set up in four parts, covers, in a succinct manner, different ways that the rapture and that which occurs relative to Christians beyond the rapture is dealt with in Scripture.

For a more comprehensive treatment of the rapture, refer to the author's book, *The Rapture and Beyond*.)

### Part I
### The Mystery of the Rapture

Scripture declares "the rapture" — the removal of Christians from the earth at the end of this dispensation — to be *a mystery*, something often overlooked or glossed over when dealing with this subject.

> "Behold, I shew you a mystery…" (I Cor. 15:51ff).

Seeing the rapture introduced in this manner though *relates something quite indispensable about the subject.* The word "mystery" moves matters, at the outset, *to a realm of study not often taken into account when dealing with the rapture — drawing from the Old Testament Scriptures.*

The very fact that the rapture is "a mystery" *inseparably connects the origin of any and all teaching concerning the rapture with Old Testament revelation, particularly with typology in this revelation.*

And to ignore the manner in which the rapture is introduced is *to ignore the God-provided connection with the Old Testament and the typology found in the Old Testament.* It is *to ignore one of the numerous ways God has structured His revelation to man* (I Cor. 10:6, 11; Heb. 1:1, 2).

And doing this is *to ignore a major facet of Biblical revelation*, which, in this case, is *to ignore information which God has deemed necessary for man to properly understand the rapture.*

## Use of the Word "Mystery" in the New Testament

The word "mystery" is used twenty-seven times in the New Testament.

It is used one time in each of the three synoptic gospels, for the same event — *the mysteries of the kingdom* (Matt. 13:11; Mark 4:11; Luke 8:10).

It is used twenty times in the Pauline epistles.

Paul used the word numerous times to reference *the gospel which he had been called to proclaim throughout the Gentile world* (Rom. 16:25; Eph. 3:3, 4, 9; 6:19; Col. 1:26, 27).

He used the word to reference *Israel's blindness*, awaiting the fullness of the Gentiles, to be followed by Israel's salvation (Rom. 11:25, 26).

And, as previously seen, among several other usages, Paul used the word to reference *the coming resurrection of Christians and the corresponding removal of the living at the end of the present dispensation* (I Cor. 15:51ff).

The word is not used in Hebrews or the general epistles, but it is used four times in the Book of Revelation. It is used of *the seven stars* (1:20), of *God* (10:7), and of *the Woman and the Beast* (17:5, 7).

## Meaning of the Word "Mystery" in the New Testament

> The word "mystery" is an Anglicized form of the Greek word *musterion*. The word has to do with *something hidden, a secret.* It has to do with *something beyond human comprehension, something which cannot be explained by human endeavors, human ingenuity.*

In the light of the exact meaning of this word, note R.C.H. Lenski's comments in his New Testament Greek word studies on the use of *musterion* in Matt. 13:11:

> "These are 'mysteries' [the mysteries of the kingdom] because men by nature and by their own abilities are unable to discover and to know them. It must 'be given' to a man 'to know' them. This divine giving is done by means of revelation…"

In this respect, seeing that the word "mystery" is used of the rapture, one must then understand the meaning of this word and how it is used in the New Testament. Then, one can proceed from that point and know that matters concerning things dealt with through the use

of this word *cannot be explained through human comprehension. Divine intervention must be involved.*

God must make things pertaining to a mystery known to an individual; and God makes things known today through *ONE means alone — through His Word.*

Thus, understanding what is involved in the use of the word "mystery" and that this word is used to reference the rapture, one can know that the only possible way to learn things about the rapture is *through Divine revelation, i.e., through the Word of God, through comparing Scripture with Scripture.*

*And this MUST be done, not just through using the New Testament, but particularly by going back to the Old Testament as well.* As will be shown, the word "mystery," in reality, reflects back far more on Old Testament Scripture than on New Testament Scripture.

"A mystery" in the New Testament does not have to do with something completely new, something not dealt with at all or unknown in the Old Testament (a common misconception which is often taught concerning the meaning of the word).

This, of course, couldn't be true, for, there is nothing in the New that cannot be found after some form or fashion in the Old (*ref.* next section in this first part of the introduction).

Rather, "a mystery" in the New Testament has to do with *an opening up and an unveiling of something previously introduced and dealt with in the Old Testament.* "A mystery" has to do with *additional revelation, commentary, on that already seen in the Old Testament, allowing the Old Testament revelation to be fully opened up and revealed* (*e.g.*, note that *a full revelation of the Son* in the Book of Revelation [Rev. 1:1, the announced subject matter of the book, stated at the outset] allows the "mystery of God" [Rev. 10:7] to be correspondingly fully opened up as well, for Christ is God manifested in the flesh).

And the preceding is exactly what is in view through referring to "the rapture" by the use of the word *mystery.* There is an opening up, an unveiling of that previously revealed concerning the rapture, which, of course, would necessitate prior revelation on the subject.

This alone would tell a person that *foundational material for both CAN, and MUST, be found in the Old Testament, for, again, there is NOTHING in the New that does not have its roots someplace in the Old.*

The entirety of the Old Testament is about *the person and work of Jesus Christ* (Luke 24:25-27; John 5:39-47). And the New Testament, continuing from the Old — with "the Word" (the Old Testament Scriptures) *becoming* "flesh" (John 1:1, 2, 14) — must be viewed *in exactly the same light.*

## Nothing in the New Not Previously Seen in the Old

According to John 1:1, 2, 14, the incarnation was simply the Word (the Old Testament Scriptures) becoming flesh. There is *the written Word* (which is living [Heb. 4:12]), and there is *the living Word* (which is the written Word, inseparably connected with the Word made flesh).

> "In the beginning was the Word, and the Word was with God, and the Word was God.
>
> The same was in the beginning with God…
>
> And the Word was made flesh [*lit*., 'the Word became flesh']…" (John 1:1, 2, 14a).

For example, as previously seen, the Book of Revelation — which begins, "The revelation ['opening up,' 'unveiling'] of Jesus Christ…" — is simply an opening up of the Old Testament Scriptures *through a Person, through the Word which became flesh.* And any thought of an opening up of the Old Testament Scriptures in this respect extending to and having to include an opening up of the New Testament Scriptures as well could only be *completely out of place, for there can be NOTHING in the New that cannot be found, after some fashion, in the Old.* If there were, *there COULD NOT be the necessary corresponding completeness between the written Word and the living Word at a time before the New Testament even began to be penned.*

The New Testament, *at any point, of necessity,* can only have to do with revelation which can be seen as having an Old Testament base. Revelation in the New Testament *must* bear the same inseparable connection with the Word made flesh as revelation in the Old Testament bears.

Thus, the existence of the Word made flesh *preceding* the existence of the New Testament clearly relates the truth of the matter concerning the content of the New Testament. *The New CAN ONLY BE an open-*

*ing up and revealing of that previously seen in the Old.* To state or think otherwise is to connect the Word made flesh with one Testament and disconnect Him from the other — *an impossibility.*

In short, *the Old Testament is complete in and of itself;* the Word made flesh incorporates *this same completeness,* and the New Testament adds *nothing per se* to this completeness. Any supposed subsequent addition would be impossible, for *this would be adding to that which God had already deemed complete through the incarnation, the Word made flesh.*

> (Note again that the Word became flesh before any part of the N.T. was written. Since the incarnation [the Word becoming flesh] is simply the O.T. Scriptures being manifested in another form, completeness in God's revelation of Himself, His plans, and His purposes *has to be seen in the O.T. Scriptures alone.*
>
> If this were not the case, if the N.T. Scriptures add anything not seen after one form or fashion in the O.T., then the Word becoming flesh before a single word of the N.T. had been penned *could only be seen as incomplete.*)

The preceding is why Christ, shortly after His resurrection, began at "Moses and all the prophets" (an expression covering the whole of the O.T.) when He appeared to and began *making Himself known* to the two disciples traveling from Jerusalem to Emmaus (Luke 24:13-31). The living Word, using the written Word, began putting together different facets of *a word picture pertaining to Himself.* And He could have gone to *any part of the Old Testament* to accomplish the matter, for *the whole of the Old Testament* was/is about Him.

Through this means, those being addressed would be able to see one (the word picture) alongside the other (the Word made flesh). And, comparing the two, they would be able to come into an understanding of not only *the identity of the One in their midst* but an understanding of *that which had occurred in Jerusalem during the past several days as well.*

This is the manner in which God has put matters together in His Word, making Himself, His plans, and His purposes known to man. And this is why the Son — God manifest in the flesh, the Word made flesh — undertook matters after exactly the same fashion when making Himself, His plans, and His purposes known to the two disciples walking from Jerusalem to Emmaus on the day of His resurrection.

Then, the same thing is seen when He appeared to ten of the eleven remaining disciples (with Thomas absent) in Jerusalem a short time later (Luke 24:36-45; John 20:19-29).

And this is the manner in which *all Scripture MUST be studied.* The New Testament is simply an opening up of the Old Testament, whether dealing with the written Word or with the Word made flesh.

And when dealing with the rapture, particularly since it is referred to as "a mystery," any proper study on the subject *MUST begin in the Old Testament, for that's where all the basics can be found.*

Begin in the Old Testament, and you won't go wrong. Begin elsewhere, and you likely will go wrong.

## Part II

## As Seen in the O.T. Word Picture, Formed from the Types

*The complete Old Testament word picture* pertaining to the removal of Christians at the end of the present dispensation, commonly called "the rapture," encompasses a number of types.

The Old Testament word picture begins with the account of "Enoch" being removed from the earth preceding the Flood (Gen. 5-11a) and progresses from that point through other types such as the accounts of "Lot and his family" (Lot, his wife, and his two virgin daughters) being removed from Sodom preceding the destruction of the cities of the plain (Gen. 18, 19), "Rebekah" being removed from Mesopotamia following the search for and procurement of the bride for Isaac but preceding Abraham's remarriage (Gen. 24, 25), and "Ruth" appearing on Boaz's threshing floor preceding the redemption of the inheritance (Ruth 3, 4).

Each type presents *a different facet of the matter, showing a different part of the complete Old Testament word picture, with the complete picture being seen only through viewing all of the types on the subject together, comparing Scripture with Scripture in this respect.*

### Enoch

In the type dealing with *Enoch* in Genesis chapter five, the geneal-

ogy in this chapter moves through *ten generations* — from Adam to Noah. Within this genealogy, Enoch was *the seventh* from Adam, and Noah *the tenth.*

"Seven" and "ten" are two of several numbers used in Scripture to show *completeness,* with each showing a different aspect of completeness. "Seven" shows *the completeness of that which is in view,* and "ten" shows *numerical completeness.* In each case, at a terminal point in each of the two sets of generations — *seven generations* extending to Enoch, and *ten generations* extending to Noah — Divine intervention into the affairs of man is seen.

At a terminal point in the first set of generations, a man was removed from the earth alive; then, at a subsequent terminal point in the second set of generations, a man (along with his family) passed safely through a time of destruction, with the remainder of the world perishing during this time.

That to which this introductory, overall type points (the antitype) is simple and easy to see, though this type only presents particular facets of the complete picture.

"Enoch" being removed from the earth preceding the Flood typifies *Christians* being removed from the earth preceding the coming Tribulation; and "Noah" passing safely through the Flood typifies *Israel* passing safely through the coming Tribulation, with Gentile world power destroyed and Israel then occupying the nation's proper place in relation to the remainder of mankind (*cf.* Gen. 9:26, 27; 10:10; 11:1-9).

The things seen in Gen. 5-11 form a foundational type upon which all subsequent Scripture dealing with the subject must rest (similar to Gen. 1:1-2:3 forming a foundational framework upon which all subsequent Scripture rests). And, in complete accord with that established in this foundational type, the things foreshadowed by events in the type will occur in the antitype *when matters have been brought to completion relative to both the Church and Israel.*

*The Church* at this time, typified by "Enoch," *the seventh from Adam,* will be removed; and *Israel* at this time, typified by "Noah," *the tenth from Adam,* will pass safely through the worldwide destruction which will follow the Church's removal. At a future time, God will intervene in the affairs of man once again, supernaturally bringing matters foreshadowed by events in this complete, overall type to pass.

This is the first part of the picture presented in Scripture. Then, from here, to begin seeing a more complete, developing picture, an individual has to move to subsequent types dealing with the subject.

Each subsequent type presents a different facet of the picture and further adds to that which, in the end, sets forth *a complete word picture, given to shed light upon and help explain the antitype.*

## Lot and His Family, Rebekah

*Lot and his family*, in Gen. 18, 19, were removed prior to the destruction of the cities of the plain; and in Gen. 24, *Rebekah* was removed following a successful search for a bride for Isaac (a search and removal which followed Sarah's death [ch. 23] but preceded Abraham again taking a wife [ch. 25]).

The first type (from Gen. 18, 19) clearly reveals Christians being removed *prior to the destruction of Gentile world power* (*cf.* Luke 17:28, 29), and the second type (from Gen. 24, 25) clearly reveals Christians being removed *prior to God's restoration of Israel* (*cf.* Rom. 11:25, 26).

Some students of the Word, going no farther than this in the types — working from an incomplete word picture — have concluded that the Church is destined to pass through most or all of the Tribulation. They look upon the future destruction depicted by the Flood and the destruction of the cities of the plain as foreshadowing a destruction occurring at or near the end of the Tribulation. And, understanding matters in this respect, they look upon Enoch's removal preceding the Flood and Lot and his family's removal preceding the destruction of the cities of the plain as typifying Christians being removed at or near the end of the Tribulation, preceding a destruction occurring at this time.

Then, the antitype of Rebekah's removal preceding God's restoration of Israel in Gen. 24, 25 would be understood in a similar sense, for God will not actually restore Israel until the Tribulation has run its course.

## Ruth

However, when the typology from the Book of Ruth is added to the word picture — *showing Ruth appearing on Boaz's threshing*

*floor prior to the redemption of the inheritance* — viewing this type in the light of the antitype (I Thess. 4:13-5:10; Rev. 1:10ff; 4:1ff), additional light is cast upon particularly *the timing of events shown by the previous types*.

And this additional light — *a vital and necessary part of the complete word picture* — will show, *BEYOND QUESTION, that any interpretative ideology which uses the previous types to teach that the Church will go through any part of the Tribulation is erroneous.*

The type in the Book of Ruth and the antitype in the Book of Revelation clearly show *EXACTLY the same chronology — the Church appearing on Christ's threshing floor, at His judgment seat (cf. Ruth 3, Rev. 1-4), prior to the redemption of the inheritance (cf. Ruth 4, Rev. 5ff).*

The Church is seen being dealt with following the rapture in Rev. 1:10ff and 4:1ff. Then the scroll containing the terms for the redemption of the inheritance is introduced in ch. 5, with the redemption of the inheritance brought to pass through the breaking of the seals on this scroll in chs. 6ff (*ref.* Part IV in this introduction; also seen the author's book, *The Rapture and Beyond,* where this is dealt with in detail).

And the judgments brought to pass through the breaking of the seals on this scroll, as clearly seen in Rev. 6-19, have to do with *ALL of the judgments occurring throughout the seven-year Tribulation and immediately afterwards, at the time of Christ's return, NOT just those occurring near or shortly following the end of the Tribulation.*

Also, in line with the timing of some of the judgments wrought through the breaking of the seals on the seven-sealed scroll, contrary to that which is widely taught, *Christ's bride WILL NOT, His bride CANNOT, be with Him at the time of His return*.

*Christ WILL NOT have completed the redemption of the inheritance at the time He returns at the end of the Tribulation.* The judgments dealt with when the seventh seal is broken *WILL NOT occur UNTIL FOLLOWING His return, FOLLOWING the Tribulation* (*i.e.*, the judgments occurring when the seven trumpets are sounded and the seven vials are poured out [two descriptions of the same judgments]).

(This is made plain several ways:

Christ's return at the end of the Tribulation is seen dealt with three different places in the Book of Revelation — at the time of the breaking

of the sixth seal [before the breaking of the seventh seal; 6:12-17], again in chapter 14 [vv. 14-21], and again in chapter 19 [vv. 11-21]. All three references describe different things about the same scene, which occur at the end of the Tribulation.

Then, several of the judgments, clearly necessitating Christ's presence on earth — which has to do with the gathering of the nations for, and including, what is often called "the battle of Armageddon" — are judgments of the seventh seal [the sixth and seventh trumpets and vials (9:12-10:7; 11:15-19; 16:12-21)].)

Thus, to see Christ's bride accompanying Him at the time of His return would run counter to that which Scripture has to say about Christians having any part in the redemption of the inheritance (which covers the complete Tribulation and time shortly following), for Christ's dealings with Israel and the nations at the time of His return are part and parcel with completing this redemption.

*Ruth was NOT with Boaz during any part of the redemption of the inheritance. NOR*, remaining with that seen in this type, can Christ's bride be with Him during any part of the redemption of the inheritance.

Aside from the preceding, *there is absolutely NOTHING in Scripture which would lead one to believe that Christ's bride will be with Him at this time* (this is usually taught mainly through a somewhat strained interpretation of I Thess. 4:17 and Rev. 19:14).

And the only reason that the subject is even being mentioned in this introduction to the book is because Christ's bride returning back to the earth with Him is something almost universally taught throughout Christendom, though invariably taught after a fashion completely contrary to that which Scripture has to say on the subject.

Note two types with respect to the place occupied by the bride at the time of Christ's return.

In Genesis, Asenath, Joseph's wife, was in another part of the palace when Joseph dealt with his brethren (chs. 44, 45); *she was NOT with him.*

And, in Exodus, Zipporah, Moses' wife, only went part way with Moses when he returned to Egypt to deal with his brethren (chs. 3, 4); *she was NOT with him at this time in Egypt.*

*Nor, as previously stated, can Christ's bride be with Him at this time in the world.*

Then, as previously seen, the type in this same respect is dealt with in a different manner in the Book of Ruth, though the matter remains the same as previously seen with Joseph's and Moses' dealings with their brethren.

*And it HAS TO remain the same; the matter was UNCHANGEABLY SET in Genesis, then CONTINUED after the same manner in Exodus and beyond (e.g., in Ruth).*

(Note: In the preceding respect, *the typology of the Book of Ruth ALONE* will show that the Church *CANNOT POSSIBLY be here on earth during ANY PART of the Tribulation, or at the time Christ completes the redemption of the inheritance by completing the judgments wrought through the breaking of the seals on the scroll FOLLOWING His return.*

*Refer back to the contents of this book, particularly Chs. VII-X.*)

## Harmony, the Complete Word Picture

And it should go without saying that *harmony MUST exist* in the chronology of events seen in the types in the Books of Genesis, Exodus, and Ruth.

*The chronology of events seen in these types MUST be in complete agreement with one another, along with that seen in the antitype in the New Testament* — an agreement which will show *the Church being removed PRECEDING any part of the Tribulation,* necessitating the whole of the Tribulation being in view through the destruction depicted by events during both Noah's and Lot's day.

In this respect, Enoch's and Lot's removal, preceding respective destructions during their day, foreshadows *the removal of Christians preceding any part of the coming Tribulation.*

And, along with the preceding, viewing matters *from the standpoint of the complete word picture, along with the antitype,* this removal must be seen as one which will include *ALL CHRISTIANS,* faithful and unfaithful alike (that is, not only those having walked with God, *as Enoch,* but also those having involved themselves in the affairs of the world, *as Lot*).

Scripture plainly states:

"For *we must ALL appear* before the judgment seat of Christ [note

*ALL seven Churches in Christ's presence in Rev. 1:12, 13, 20, following v. 10*]; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

Knowing therefore the terror of the Lord [Where? Note the context. This terror occurs *at the judgment seat* (*cf.* Heb. 10:30, 31)], we persuade men…" (II Cor. 5:10, 11a).

The division of Christians relative to matters pertaining to faithfulness or unfaithfulness, *according to Scripture,* occurs *at the judgment seat following the removal of Christians from the earth,* not by a supposed selective resurrection and/or rapture (a companion erroneous teaching pertaining to Christians going through the Tribulation [not all Christians in this case, but many]).

And it is plain from the chronology of events set forth in the type in the Book of Ruth and in the antitype in the Book of Revelation (the same chronology, of necessity, is seen in both) that events surrounding the judgment seat *MUST occur at the end of the present dispensation, preceding the Tribulation.*

Thus, a complete word picture on the one hand and that which the word picture foreshadows on the other hand is *ONE of the major ways that God has structured His Word*; and through this structure, God has revealed *numerous things* which He would have man know about His plans and purposes.

Accordingly, to arrive at a proper understanding of the things which God has revealed, man *MUST* study the Word after the fashion in which it has been structured. He *MUST* set the complete word picture from the Old Testament alongside the antitype in the New Testament and run all the checks and balances, comparing Scripture with Scripture.

*ONLY in this manner can man avail himself of a major part of God's revealed Word to find out EXACTLY what Scripture itself states.*

*ONLY in this manner can man avail himself of the complete Word picture EXACTLY as God originally set it forth in His Word.*

That which man may have to say about anything within the whole of the matter is of *NO MOMENT.*

*ONLY that which Scripture reveals is of ANY MOMENT whatsoever, and that which Scripture reveals is of INFINITE MOMENT.*

# Part III
# As Seen in the N.T. Antitype, in I Thessalonians 4, 5

In I Thess. 4:16, 17, the Lord Himself is seen descending from heaven, though not coming all the way to the earth. Christ, after descending to a place above the earth, will "shout" (*lit.,* 'issue a command'). The voice of "an archangel" (a chief angel [*cf.* Dan. 10:13, 21]) will sound, and "a trumpet" will be blown.

Resulting from Christ's command, "the dead in Christ" (those having died throughout the 2,000-year dispensation, Christians) will be raised. Christ, Who is "the resurrection, and the life" (John 11:25), *MUST be present* to give the command in order for the dead to be raised (*cf.* John 5:28, 29; 11:25, 43). *THEN*, living believers — those Christians alive at the end of the present dispensation — will be caught up together with resurrected believers to meet the Lord in the air.

## The One New Man

Near the end of the past dispensation, God interrupted His dealings with Israel seven years short of completion, set Israel aside, and began to call *an entirely new nation* into existence. This new nation is not Jewish; nor is this new nation Gentile. Rather, this new nation is comprised of believing Jews and believing Gentiles, who have become *new creations* "in Christ" (II Cor. 5:17); and these *new creations* "in Christ" form *one new man* (Eph. 2:11-15).

During the present dispensation, God is dealing with this *new man,* not with Israel. And this *new man* — referred to as *a nation* (*cf.* Matt. 21:43; I Peter 2:9, 10) — is exactly as Scripture describes. *It is a nation completely separate from all other nations on earth — separate from either Israel or the Gentile nations* (Gal. 3:26-29).

And God has set aside an entire dispensation in which He will deal *solely with this new man.*

(In the preceding respect, there is *absolutely no place* in Christendom for distinctions to be made between saved Jews and saved Gentiles. Both are *new creations* "in Christ," part of *the one new man,* wherein

distinctions between those comprising this *new man* cannot exist [Gal. 3:26-29; Eph. 2:11-15; 3:1-6].

But in Christendom today, completely contrary to Scripture, certain individuals from both groups [from saved Jews, and from saved Gentiles] attempt to form distinctions between the two groups.

For example, there are congregations of saved Jews calling themselves "Messianic Jews" or "completed Jews" [both misnomers], distinguishing themselves from saved Gentiles. And there are groups comprised of saved Gentiles who look askance at saved Jews, somewhat forcing these saved Jews to meet together in separate places, often forming the previously mentioned "Messianic congregations."

All of this — by saved Jews or by saved Gentiles — forms no more than *vain attempts to build up a middle wall which has been broken down by Christ Himself* [Eph. 2:14].

And, as well, there is *absolutely no place* in Christendom for *the new creation* "in Christ" to go back to the old creation in Jacob [*cf.* Isa. 43:1, 7; II Cor 5:17] and attempt to bring things from this old creation over into the new — the robes, the candles, rituals, attempting to keep the Sabbath and/or the Jewish festivals, etc. [*cf.* Matt. 9:16, 17].

And a different form of the preceding is equally true, something often seen among the saved from certain Jewish groups — saved Jews viewing themselves as *a saved part of the Jewish nation, a first-fruit,* rather than a part of *the one new man,* attempting to involve themselves in things belonging to the old creation in Jacob.

> [Note that the preceding (last paragraph) *WILL BE TRUE of the 144,000 in Rev. 7, 14* (saved during the last seven years of the previous Jewish dispensation, following the completion of the present dispensation and the removal of *the one new man* via the rapture).
>
> But this *CANNOT BE TRUE AT ALL of saved Jews during the present dispensation*, preceding this time. Saved Jews during the present time are part of *the one new man* and will be removed with saved Gentiles, equally part of *the one new man*, with *NO DISTINCTION (now or then) existing between the two*].

God has set Israel aside for a dispensation; and He is, today, dealing with *the one new man* "in Christ," not with Israel. And for those comprising *the one new man* [whether saved Jews or saved Gentiles] to go back to Israel [a nation set aside] and bring things having to do

with this nation over into things having to do with *the one new man* is not only *COMPLETELY OUT OF PLACE but serves to break down distinctions which God established between the two creations, adding to an already existing confusion.*

For additional details on the preceding, refer to the author's book, *Message in the Gospels, Acts, Epistles.*)

The Spirit of God is in the world today searching for a bride for God's Son, with the search being conducted among those comprising *the one new man, with NO DISTINCTION made between saved Jews and saved Gentiles.* And once the Spirit has completed this work, *the one new man* will be removed, with a view to this *new man* being dealt with (at Christ's judgment seat) — again, *with NO DISTINCTION made between saved Jews and saved Gentiles* — in relation to the reason he had been called into existence.

*THEN*, and *ONLY THEN*, God will resume His dealing with Israel (during seven unfulfilled years, completing not only Daniel's unfulfilled Seventieth Week but Man's Day as well).

God's dealings with both *Israel (the old creation in Jacob)* and *the Church* (*the new nation, the one new man, the new creation* "in Christ") *MUST be kept separate and distinct from one another.* To have God dealing with either *Israel* during the present dispensation (beyond Acts 28:28, about 62 A.D.), or *the Church* once God resumes His dealings with Israel (during the Tribulation), *is completely foreign* to the way in which Scripture sets forth God's dispensational dealings with man.

Israel has been set aside, and God is presently dealing with a new nation; and, following the completion of God's present dealings with this new nation, He will remove this nation, turn back to Israel, and complete His dispensational dealings with Israel.

*The WHOLE of the matter is really THAT simple.*

*The one new man* — comprised of those "in Christ," *ALL Christians* — will be removed at the end of the dispensation. And this will be for reasons having to do with two nations — both *the one new man* and *Israel.*

God will complete His dealings with one nation (*the one new man*), *in the heavens,* in relation to this nation's calling; and God will complete His dealings with the other nation (*Israel*), *on the earth,* in relation to this nation's calling.

The former nation possesses *a heavenly calling* and the latter *an earthly calling;* and it is only fitting that God will complete His dealings with each *in the place to which they have been called.*

The preceding is the clear teaching seen in both the Old Testament types and the New Testament antitypes, or anyplace else in Scripture. Biblical distinctions pertaining to both *Israel and the Church MUST be maintained, and Scripture MUST be allowed to speak for itself in that which has been revealed about both.*

## In the Lord's Day

If the entire *one new man* "in Christ" (comprised of both faithful and unfaithful Christians living throughout the dispensation) was not removed at the end of the dispensation (as seen in I Thess. 4:13-18), Paul could not have written that which is recorded in the verses which immediately follow (5:1-9). These verses continue from chapter four and have to do with both faithful and unfaithful Christians, removed from Man's Day and placed together *at the same time and place in the Lord's Day.*

*Man's Day* has to do with man upon the earth throughout a 6,000-year period. It has to do with that time when matters have been allowed to remain under Satan's control, with man having his way and sway in the kingdom under Satan.

On the other hand, *the Lord's Day* has to do with the Lord conducting affairs in His kingdom *throughout all time — past, present, and future* ("future," to the end of the Millennium, remaining within the time-frame set forth in the opening thirty-four verses in Genesis).

The Lord's Day runs concurrent with Man's Day for 6,000 years, though not encompassing affairs on earth during this time (when fallen man finds himself associated with Satan's rule and reign). Only when Man's Day ends, will the Lord's Day encompass affairs on the earth; and it will do so for a succeeding 1,000 years (for Christ and His co-heirs will then rule and reign over the earth, in the stead of Satan and his angels).

Note that Abraham, through provided revelation (Gen. 22:4-14; Heb. 11:8-19) and following death, saw the Lord's Day (John 8:56). This was almost 4,000 years ago, in the middle of Man's Day, as it existed upon the earth.

This would be true because Abraham, at both times, found himself disconnected from Man's Day upon the earth, with the Lord's Day in view. He either found himself looking beyond Man's Day into the Lord's Day (through God's revealed Word) or removed from Man's Day and placed in the Lord's Day (following death).

And exactly the same thing would be true relative to Christians, whether through provided revelation or following death during the present time or when Christians are removed from the earth at the time of the rapture. Events pertaining to the rapture show this to be the case in no uncertain terms, with Christians removed from Man's Day and placed in the Lord's Day (while Man's Day continues on the earth).

Christians removed from the earth at the time of the rapture will find themselves in the Lord's Day (I Thess. 4:13-5:4), though Man's Day will still have at least seven years to run upon earth. And I Thess. 5:1ff clearly shows that the rapture (4:13-18) will include both faithful and unfaithful Christians. Both are seen together in the Lord's Day, with faithful Christians experiencing "salvation" and unfaithful Christians experiencing "sudden destruction," "wrath" (vv. 3, 9).

And either "salvation" or "wrath" would be in relation to that in view — *occupying or being denied a position with Christ in the kingdom.*

> (There is a common but fallacious interpretation of I Thess. 5:1-4 which relates these verses to unsaved individuals left behind at the time of the rapture, to go through the Tribulation [with the advocates of this teaching referring to *the Tribulation* as "the Day of the Lord," or "the Lord's Day"].
>
> *This though CANNOT possibly be correct. Not only is such a teaching OUT OF LINE with the context but the Lord's Day CANNOT begin on earth UNTIL after Man's Day has run its course. It CANNOT begin UNTIL the Tribulation is over.*
>
> Scripture is quite clear concerning the time when the Lord's Day begins on earth. The Lord's Day begins on earth in connection with judgments at the time Christ returns to the earth [not at some point in time during the Tribulation, preceding Christ's return], and the Lord's Day will continue as long as this present earth exists.
>
> Time in relation to the succeeding new heavens and new earth, following the Messianic Era, is called "the Day of God," *when God will*

*be "all in all"* [Joel 2:27-32; 3:9-16; Mal. 4:5, 6; I Cor. 15:24-28; II Thess. 2:2, 3; II Peter 3:10-13].)

Only when Man's Day ends — at the end of the Tribulation, at the end of Daniel's Seventieth Week — can the Lord's Day replace Man's Day upon the earth. At that time, Man's Day will end on earth, and the Lord's Day will begin on earth.

This change will occur because *the Lord will then be present, complete the redemption of the inheritance, and reign supreme over the earth,* with the whole of God's affairs in His kingdom being brought under the scope of time referred to by the Lord's Day.

## Part IV

## As Seen in the N.T. Antitype, in Revelation 1-4

Christians at the time of the rapture will be removed from the earth to appear before the judgment seat of Christ in heaven. And events of this judgment will occur *immediately following the rapture, before events of the Tribulation begin on earth.*

Christ is not judging today. Rather, He is ministering as *High Priest in the heavenly sanctuary on behalf of Christians.* And He will not act in the capacity of Judge *UNTIL* He completes His present high priestly ministry, which will last throughout the present dispensation.

Thus, Christians will not be judged *UNTIL the present dispensation has run its course and Christ returns for His Church.* Once these things occur, the judgment of Christians will ensue; and this judgment, as seen in the opening chapters of the Book of Revelation, will be completed *BEFORE God resumes His national dealings with Israel during the Tribulation.*

### Subject Matter and Structure of Revelation

The Book of Revelation has to do with *an unveiling of the Son, which has been made known a certain way*, through the means stated in the English text (KJV), "signified." This is simply another way, as through "signs" (a similarly related way), or through the types, that God has made His Word known to man.

And, when studying the Book of Revelation, if individuals would give more thought to the opening verse of the book — relating the subject matter of the book, along with how the book has been structured — *they would have far, far less trouble with interpretation in the book.*

The word "signified" (v. 1) — "…and he sent and *signified* it by his angel unto his servant John" — relating how the book has been structured, is a translation of the Greek word *semaino,* which is the verb form of the word for "sign" (*semeion*).

The Apostle John introduced, opened up, and developed matters in his gospel account through *signs.* And in the Book of Revelation, he introduced, opened up, and developed matters *in a quite similar manner.*

God, throughout His revelation to man, shows *an affinity for the use of types, numbers, signs, and metaphors to make Himself, His plans, and His purposes known.* And *this MUST be recognized*, else man will find himself failing to go beyond the simple letter of Scripture (*cf.* II Cor. 3:6-4:6).

Man, for example, will find himself understanding *Biblical history* but failing to understand the God-designed *typical significance* of that history. Or if *numbers, signs,* or *metaphors* are used — which they often are — he will find himself failing to understand the God-designed significance of these as well.

At the very outset, God makes it clear that the Book of Revelation has been structured in *a particular manner,* closely related to the manner in which the Spirit had led John to structure his gospel.

The Gospel of John was built around eight signs, taken from among the numerous signs which Jesus had previously performed during His earthly ministry; and, as evident from the revealed purpose for these signs (John 20:30, 31), *they were recorded and directed to the Jewish people during the time of the re-offer of the kingdom to Israel* (which occurred between 33 A.D. and about 62 A.D.).

To understand how the word *semaino,* translated "signified," is used introducing the Book of Revelation, note how John uses this same word three times in his gospel (12:33; 18:32; 21:19). The context leading into each verse provides an illustrative statement which allows that stated in the verse to be understood.

Note the first of these three usages, within context:

> "And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying [from *semaino*] what death he should die" (vv. 32, 33).

Aside from Rev. 1:1 and the three verses in John's gospel, the only other usages of the word *semaino* in the New Testament are in Acts 11:28; 25:27. And the same thought is set forth through the use of the word in these two passages, though the illustrative statement is inferred in the first usage.

Thus, "signified," a translation of *semaino,* has to do with making something known through a manner which carries the reader *from a somewhat indirect means to a direct means, using an illustrative statement as a means of explaining a matter.*

This is seen accomplished in the Book of Revelation centrally through the use of numerous *numbers* and *metaphors,* though *other illustrative means* are used as well. And all illustrative means of this nature in the book are, they would have to be, in line with the meaning of the word *semaino* and the manner in which this word is used elsewhere in the New Testament.

## Christ as Judge

In Rev. 1:13, Christ is seen dressed in the type garments worn by both *a priest and a judge;* but the position of the girdle about the breasts rather than around the waist indicates that Christ, in this passage, is exercising *a judicial* rather than a priestly role. A priest would be girded about the waist, signifying *service;* but the girdle placed about the shoulders or breasts indicates *a magisterial* function (*cf.* John 13:2-5; Rev. 15:6).

Aside from the preceding, the entire scene is *judicial,* not priestly. *Brass, fire,* and *a sword* are mentioned in connection with Christ's appearance, which speak of *judicial activity.* And Christ's countenance is described by the expression, "as the sun shineth in his strength," which has to do with His glory, to be manifested during that coming day of His power (a 1,000-year period of judging those upon the earth [*cf.* Ps. 2:1-9; Rev. 2:26, 27]).

Then, more information is given, which will help to ascertain exactly what is being depicted by the scene at hand. The Apostle John was transported into *"the Lord's day [the Day of the Lord]"* (v. 10), and the vision of Christ which he saw depicts Christ as He will appear *following* the completion of His high priestly work, *anticipating* His long-awaited regal work.

The entire scene in Rev. 1:13-18 is prophetic, depicting Christ as *Judge in the midst of the seven Churches at the conclusion of the present dispensation, anticipating that coming day when He will exercise governmental power and authority over the earth.*

The chronological arrangement of events opening the Book of Revelation sets forth the fact that God will deal with the Church in judgment *BEFORE* He deals with Israel and the nations after this fashion (*cf.* I Peter 4:17-19). The Church will be removed from the earth and taken into the heavens; and the Church will be dealt with judicially *BEFORE* the Tribulation begins on earth.

A review of the first five chapters of the Book of Revelation reveals that there will have to be an interval of time between the removal of the Church and the beginning of the Tribulation. That is, the present dispensation will run its course, the Church will be removed, and certain events will then transpire in heaven (while the Church is in heaven) before the Tribulation begins on earth (which, when it begins, will fulfill seven uncompleted years of the previous dispensation).

These events — occurring while the Church is in heaven, preceding the beginning of the Tribulation on earth — concern *the Church coming under judgment* (as revealed in chapters one through three); and these events also concern *the relinquishment of crowns* which Christians will wear during the Messianic Era (ch. 4), along with *preparations to redeem the domain* over which Christians will rule at this time (ch. 5).

> (The event marking the beginning of the Tribulation on earth [beginning the redemption of the inheritance] is *NOT* the removal of the Church, as is often taught, *BUT* the ratifying of a seven-year covenant between the man of sin and many in Israel. The Tribulation, which will ensue following the ratifying of this covenant, will last exactly seven years, completing the full four hundred ninety years of Daniel's prophecy concerning Seventy Sevens "determined" upon the Jewish people [Dan. 9:24-27].)

## The Complete Church

The seven Churches in the presence of Christ in Revelation chapter one depict *the Church as a whole* coming under judgment at the conclusion of the present dispensation; and the fact that this judgment will occur in heaven and has to do with issues pertaining to the judgment seat of Christ becomes evident as one studies the opening chapters of this book.

"Seven" in Scripture is *God's number*. It is a number showing *completion.* It is used more specifically to show *the completion of that which is in view,* and in this case, the Church is in view, with "seven Churches" showing *the complete Church* (all Christians, faithful and unfaithful alike).

The seven Churches named in the opening chapters of the Book of Revelation, though referring to seven existing Churches in the Gentile world during the first century (in Asia [1:4]), depict *completion in relation to the Church.* These seven Churches represent Christianity *as a whole* — both on earth during the present dispensation (chs. 2, 3) and in heaven at the conclusion of the dispensation (chs. 1-4, as a whole).

*Chapter one* introduces the matter at hand, (judgment awaiting *ALL Christians*); *chapters two and three* then continue from chapter one and form a commentary on this judgment; *chapter four* has to do with events following this judgment but preceding the Tribulation; and *chapter five* deals with the redemption of the inheritance and leads into that section of the book covering this redemption, the Tribulation (6:1ff).

(Note: When studying the Book of Revelation, look for the book's own built-in interpretation, as in chapters one through three. A unit of truth will be given; then, following Scriptures will provide commentary upon this unit of truth, allowing the Holy Spirit Himself to interpret that which He gave through John [*e.g., cf.* 12:1-6 and 12:7-17; *cf.* 12:1-17 and chs. 13, 14; *cf.* 12:3; 13:1-18; 17:1-7 and 17:8-18].

In relation to the subject at hand [chapters 1-3], note that the complete Church is introduced in chapter one, at the end of the dispensation, removed from Man's Day on earth and placed in the Lord's Day in heaven. And only *ONE THING is in view concerning the Church at this time, a time immediately following the rapture — JUDGMENT*.

*Chapter one* forms the revealed unit of truth. Then *chapters two and three* form commentary on this revealed unit of truth as it was previously introduced and presented in chapter one, *continuing with THE SAME central subject previously dealt with — JUDGMENT*.

To deal with these opening three chapters of the Book of Revelation after any other fashion is to deal with them after a fashion *alien to both how the book has been structured and their contextual setting within the book*.)

The trumpet beckoning to John in Rev. 4:1 can only be synonymous with the trumpet in Rev. 1:10. Chapter four drops back and begins at the same place as previously seen in chapter one — with the removal of the Church to be judged.

In this respect — because of the revealed events which follow in each instance — the trumpet in these two verses can only be the trumpet which will be heard when the Church is removed from the earth at the end of this dispensation, subsequently appearing in the presence of Christ to be judged, as revealed in chapters one through three (*cf*. I Cor. 15:52; I Thess. 4:16-5:9). Then, sequences of events, revealed throughout the remainder of the book, begin to unfold.

John, transported into the Lord's Day and moved into a future time in chapter one, was instructed to record that which he saw and send the record to seven existing Churches in Asia. These Churches, along with a brief description of each, are seen on earth in chapters two and three; but the scene back in chapter one, as well, has them in the presence of Christ in heaven, at the end of the dispensation, about to come under judgment.

An overcomer's promise is listed for each Church in chapters two and three, and in chapter one the Churches are seen as they are about to be judged relative to *works* in relation to these overcomer's promises. Chapters two and three not only furnish the background material to show *why* and *on what basis* the judgment set forth in chapter one will occur, but, as previously seen, these chapters actually *have to do with that judgment*.

Note that several of these seven epistles begin with descriptions of Christ from chapter one, *as Judge* (*e.g.*, 2:1, 12, 18). Then note the structure of each of the epistles to the seven Churches. All seven are structured *EXACTLY the same way:*

1) I know thy works.

2) Judgment is then seen to be on the basis of these works.

3) This judgment is with a view to showing whether the Christian has overcome or has been overcome.

4) There is an overcomer's promise concluding each epistle; and these overcomer's promises are *millennial, NOT eternal,* in their scope of fulfillment.

(That the overcomer's promises are fulfilled in a Millennial rather than eternal respect is *really NOT open to question*, many notwithstanding.

Aside from these promises having to be fulfilled within the scope of the septenary structure of Scripture — seen in the opening two chapters of both Genesis in the O.T. and John in the N.T. [which should begin the N.T. rather than Matthew], along with this structure pervading all Scripture — note the promises in Rev. 2:11, 26, 27; 3:21. Conditions and/or scenes such as those dealt with in these promises *CANNOT exist beyond the Millennium during the eternal ages.*)

Christians will be judged on the basis of *works*, with *a view to showing whether they have overcome or have been overcome*; and this will be with *a view to their realizing or being denied regal promises and blessings in the Messianic Era which follows*.

As previously seen, John's experience of being transported into the Lord's Day in chapter one is synonymous with his being removed from the earth at the beginning of chapter four. But judgmental scenes and events depicted in chapters one through three are not repeated in chapter four. Rather, events pertaining to the judgment seat shift to related events which will immediately follow this judgment.

The scene in heaven throughout chapter four provides additional details concerning the seven Churches in the presence of Christ in chapter one.

(For information on Rev. 4 — the twenty-four elders casting their crowns before God's throne — refer to Appendix I in this book.)

*All Christians*, comprising the complete Church, will appear in the presence of Christ in that future day. And the things seen in these

opening chapters have to do with that which Christians will both see and experience at that time.

By way of summation, to grasp exactly what is being taught in these opening chapters of the Book of Revelation, keep several things in mind:

> 1) The main tenor of thought throughout these chapters is *"JUDGMENT," first upon the Church, then upon Israel and the nations.* The book begins with events occurring in that future day when Christians will be judged, after being removed from the earth; and the book then leads into the judgments of the Tribulation which are to come upon the earth-dwellers (Israel and the nations). These things (affecting the Church, Israel, and the nations) will come to pass at the conclusion of the present dispensation, preceding the Messianic Era.
>
> 2) *ALL seven Churches* are seen in Christ's presence during this time, even the lukewarm, naked Church of Laodicea which had shut Christ on the outside (1:12, 13, 20; *cf.* 3:14-21). The seven Churches, denoting *COMPLETENESS, both upon the earth (chs. 2, 3) and in heaven (chs. 1-3)*, reveal that *EVERY CHRISTIAN will be removed from the earth at the termination of the present dispensation to appear before Christ in judgment.*

This is completely in line with any Scriptural teaching on the subject. The widespread teaching that either all or part of the Church will remain on earth during the Tribulation has *NO basis whatsoever in Scripture.*

The Scriptures teach, unequivocally, that *THE COMPLETE CHURCH — ALL of the saved from the entire 2,000-year dispensation* — will be removed from Man's Day into the Lord's Day before the Tribulation begins; and that *THE COMPLETE CHURCH will, at this time, appear before the judgment seat of Christ in heaven* — a judgment which, as previously seen, will be completed *BEFORE* the Tribulation begins on earth (Rev. 1-3).

*ONLY THEN, following the relinquishment of crowns in Revelation chapter four, does the redemption of the inheritance — Revelation chapters five and beyond — come into view.*

*And ALL of this is with a view to Christ and His co-heirs taking the kingdom (the redeemed inheritance) presently ruled by Satan and his angels* (Rom. 8:18ff; Rev. 11:15ff).

# Appendix III

## The Goal of Salvation, Then, Now

*As Seen in Three Old Testament Types*
*As Seen in Christendom Today*

In Rom. 4:3, quoting from Gen. 15:6, "Abraham believed God [Abraham *believed* that which God had said; Abraham exercised *faith*], and it was counted unto him for righteousness."

This event is looked upon by some individuals as the point in Abraham's life where he was saved. But that *CANNOT possibly be correct.* The context of the statement in Gen. 15:6 has to do with that which God had previously revealed about Abraham and his progeny realizing an inheritance in another land (*cf.* Gen. 13:14-17; 15:2-21), which is the contextual setting of the statement in Romans as well (4:1-22). And it was *in THIS realm that Abraham exercised faith, believed God.*

Abraham had believed God relative to this same issue prior to the events of Genesis chapter fifteen, while still in Ur (*cf.* Gen. 12:1-3; Heb. 11:8). And his belief concerning this issue, once in the land, is simply *a continuing belief* in God's fulfillment of that which He had previously promised.

It had *NOTHING* to do with Abraham's eternal salvation, for he *could ONLY* have been spiritually alive (saved) at the time he left Ur, else he could *NOT* have gone out "by faith" (Gen. 12:1-4; Heb. 11:8).

Eternal salvation is *NOT* in view anywhere in this passage. Eternal salvation, of necessity, *would have HAD to be* an issue at a prior time in Abraham's life. Abraham *could ONLY* have been saved prior to God commanding him to leave Ur and travel to another land, though the matter is *NOT* dealt with in Scripture per se.

(The *means* of eternal salvation is dealt with prior to the account of Abraham [which begins in Genesis chapter eleven], in parts of the first four chapters of Genesis, preceding and during Adam's day.

And this preceding revelation provides *the UNCHANGEABLE means* through which Abraham *would have HAD to be saved*, which is *NOT* dealt with in the account of Abraham's life in Ur, prior to his departure, "by faith."

And this previously revealed means of salvation would, *ALONE*, tell a person that Gen. 15:6, quoted in Rom. 4:3, had *NOTHING* to do with Abraham's eternal salvation. Abraham's "belief" in these passages had to do with that which God had revealed about his seed, his progeny [Gen. 15:2-21; Rom. 4:1-22]. It had *NOTHING* to do with belief in God's provision of a blood sacrifice, belief having to do with *death and shed blood.*

There are blood sacrifices following Gen. 15:6, but they have to do with ratifying the Abrahamic Covenant, previously given to Abraham some years before in Ur [Gen. 12:1-3; 15:9-23].

The typology of Abraham leaving Ur for another land would *clearly* show the preceding.

But first, note two later types [comparing Scripture with Scripture] dealing with the same thing — the Israelites under Moses [the nation which sprang from the loins of Abraham], over four hundred years later, leaving Egypt for the same land; and Ruth and Orpah in the Book of Ruth, leaving Moab for the same land.

*On the former, the Israelites COULD NOT leave Egypt* [a type of the world] and begin the journey toward the land in the Abrahamic Covenant *UNTIL* blood sacrifices had occurred and the matter of their eternal salvation had been settled — the death of the firstborn [Ex. 12:1ff].

*On the latter, in like manner, Ruth and Orpah COULD NOT have left Moab* [a type of the world] and begun the journey toward Bethlehem *UNTIL EXACTLY the SAME thing had occurred, as clearly seen in the overall type [Ruth 1-4] or in the previous type of the Israelites under Moses [Ex. 12ff].*

*NOR could Abraham have previously left Ur* [a type of the world] and moved toward the land to which he had been called *UNTIL EXACTLY the SAME thing — a blood sacrifice — had occurred.*

And *EXACTLY the SAME thing* is seen in the life of an individual today. A person simply *CANNOT exercise faith* and leave the things of this world and begin moving toward the land of his calling [which in this case is a heavenly land] *UNTIL AFTER he has availed himself of the blood Sacrifice, UNTIL AFTER he has been saved.*

*THEN and ONLY THEN can he move toward the goal of his calling.*

It has *ALL* been set forth in the Old Testament types, and the antitype *MUST follow these types in EXACT detail.*)

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